More than 3,000,000 people will read this issue of our paper—thousands pass it on after reading it.

OUR SUNDAY VISITOR

If you are receiving this paper regularly, it is being paid for by somebody.

A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XX — HUNTINGTON, INDIANA, FEBRUARY 28, 1932 — Number 45

PRIVATE JUDGMENT AND RELIGIOUS INDIFFERENTISM

The Origin And Development Of A Common View

By The Rev. John A. O'Brien, Ph. D.

The person interested in discovering the religious viewpoint prevalent in America today has but to advert to the utterances he hears on all sides—utterances repeated with such frequency as to become accepted as axioms. Every reader will recall such as the following: "It doesn't matter much what a man believes as long as he is sincere and does what is right." "Religion is not a *creed* to be *believed* but a *way to live.*" "All religions are about equally good. They are all but different roads to the same destination." "Don't worry about differences in creed. The important thing is to live right, to keep the golden rule." "A man will be judged not by the doctrine he believes, but by the life he lives."

Whatever phrasing these slogans assume there is a kindred sentiment running through each of them, and all find a common agreement in their rejection of the importance of belief in the dogmas of religion. Indeed, the very word "dogma" has come to produce an unpleasant reaction in the popular mind, and to put a doctrine in ill repute one has but to brand it with that label.

Before undertaking to hold up the above mentioned slogans to the light of reason and common sense, it will be profitable to trace the genesis of this sentiment now so rampant in America. A brief glance at the factors responsible for its origin and development will go a long way toward enabling a person to fathom the mystery by which a concept, unknown for practically sixteen centuries of the Christian era, has gradually come to gain the ascendency in the religious thought of the American people.

Truth Told Without Rancor

In prosecuting this investigation into the origin, nature, and credentials of religious indifferentism, it may not be amiss to state at the very outset that it is my intention to treat the subject in a thoroughly frank, but impartial scientific manner. While at times I may feel compelled by the laws of logic to express a vigorous dissent from the principles of indifferentism, I do so with a complete absence of ill will, and with nothing but sentiments of kindliness and good feeling toward all my fellow Americans, who may hold contrary views. Scholars of every shade of philosophic and religious thought recognize that a discussion in which fundamental disagreements are expressed on religious views, may be conducted in an impersonal manner, without engendering the slightest vestige of rancor.

There is no logical reason for carrying differences in philosophical or religious views over into the altogether disparate domains of personal and social relationships. Hence, the reader, whether Catholic or non-Catholic, will remember that when at times I express a vigorous disagreement with some of the principles of *indifferentism*, I have in my heart only friendship and affection for the *indifferentist*. For, the aim of the discussion is to add not a jot or tittle to the sum total of the world's rancor, but to lessen it by clarifying the present confusion in religious thought in America, by showing the clear dictates of logic when applied to prevalent viewpoints in religion.

Origin of Principle or Private Interpretation

When Martin Luther, an Augustinian monk, on October 31, 1517, nailed his ninety-five theses to the doors of the Church at Wittenburg, and proceeded to establish a religion of his own, he set loose in the religious world a principle which was destined to produce consequences far beyond the ken of himself or his fellow reformers. It was the principle of the supremacy of private judgment in the interpretation of the Scriptures and as a guide in the religious life. Not that Luther, Calvin, Zwinglius, or any of the other so-called reformers following immediately in his wake conceived for a single moment of this principle as one that would ultimately be invoked by the maker of every new creed as the basis and justification of his procedure. Luther believed that his *own* interpretation of the Scriptures was the only correct one—all the others were wrong. Calvin placed the same degree of overwhelming confidence in his own private judgment. So, likewise Zwinglius, Melancthon and the rest.

Far from being indifferentists in religion, these reformers were fanatics, each believing his own particular creed was correct, and willing to persecute unto death all who contumaciously held a contrary interpretation. Far from being the founders of religious tolerance, as a modern myth is fond of picturing them, the reformers set an example of intolerance and persecution which in cruelty and fanaticism has seldom, if ever, been equalled in the long annals of Christendom.

Insisting with despotic finality that his judgment be accepted as supreme in all matters of religion, Martin Luther pronounced every one who differed from him in doctrine a heretic, condemning him in coarse and vulgar language. Thus he writes: Whoever teaches otherwise than I teach, condemns God, and must remain a child of hell." ("Saemtliche Werke" XXVIII, 346) And again: "I can hear and endure nothing which is against my teaching." ("Works," ed. Walch, VIII, 1974)

The Intolerance of The Reformers

When the peasants, led astray by Luther's example of the private interpretation of Scripture to suit one's fancy, sought to carry out their own ideas of the meaning of the Bible, thus provoking the Peasant's War, Luther turned on them with savage ruthlessness, urging the nobles to kill these "children of the devil" and to track them down like mad dogs. ("tolle Hunde"). His advice was followed literally. Thousands of these poor peasants were murdered with atrocious cruelty. In one of the letters of Erasmus (Epis. 803), the number of slain is placed at 100,000. Far from regretting such an orgy of wanton human slaughter, Luther prided himself upon it, saying: "I, Martin Luther, slew all the peasants in the rebellion, for I said that they should be slain; all their blood is upon my head. But I cast it on the Lord God, who commanded me to speak in this way." (Werke, Erl. edition LIX, p. 284 "Table Talk"; see also Grisar, Vol. III, p. 213.)

Instead of becoming gentler and more tolerant with age, Luther grew more rancorous and vituperative. A short time before his death he wrote two frightfully abusive pamphlets. One was "Against the Papacy, founded by the devil at Rome," the other was against the Jews. The frontispiece in the first pamphlet was a shockingly vulgar picture of a piece with the contents. This production, the German historian, Doellinger, termed "a document whose origin can scarcely be explained otherwise than by supposing that Luther wrote the most of it when under the influence of intoxicating drink." (Doellinger, "Luther" p. 48.)

Persecution of Jews

His attack against the Jews likewise bristles with vile epithets, such as, "young devils damned to hell." He summoned his followers in Germany "to burn down Jewish schools and synagogues, and throw pitch and sulphur into the flames: to destroy their houses; to confiscate their ready money in gold and silver; to take from them their sacred Books, even the whole Bible; to forbid their holding any religious services under penalty of death; and if that did not help matters, to hunt them out of the country like mad dogs!" ("Luther's Works," Vol. XX, pp. 2230-2632.) It was in this spirit of bitter hostility and intolerance toward all who held a single theological viewpoint other than his own that Luther persisted until the final curtain fell.

After a painstaking study of the reformer's life and writings, that impartial student of history, John L. Stoddard, formulates the following conclusion concerning Luther's attitude toward freedom of conscience: "It is commonly said that Luther inaugurated the right of free investigation. Nothing is less true. He *talked* of it, as a reason for abandoning the traditions of the Church, but he did his utmost to bring about complete subjection to an unassailable Bible *as he interpreted it!* He instituted thus a Pope of printed paper, instead of a Pope of flesh and blood. Moreover, *since he constituted himself the authoritative interpreter of the Bible, he practically claimed for himself infallibility.* One of Luther's contemporaries, Sebastian Frank, wrote despondently: 'Even under the Papacy one had more freedom than now.'" (Stoddard, J. L., "Rebuilding a Lost Faith," pp. 97, 98.)

This tyrannical attitude in matters of conscience was not confined to Luther. It prevailed among the reformers following in his footsteps. It was implicit in the system. For, in order to secure any coherence in his ranks, it was necessary for each reformer to set up his private judgment as supreme and absolute, and to insist upon all his followers moulding their judgment in conformity with the pattern which he designed for them. Otherwise there would have been no unity within the organization, but instead there would have been as many creeds as there were individuals exercising their private judgments.

Noteworthy Examples

Take Calvin, for example, as he may be said to typify in this regard the attitude of the whole swarm of so-called reformers following in Luther's tracks. In his letter to Aubeterre, Calvin claimed infallible authority, regarding himself as the mouthpiece of God, saying: *"God has conferred upon me the authority to declare what is good and what is bad."* ("Lettres francaises," Vol. I, pp. 389.) In consonance with this premise, he demanded death by fire or sword for all who differed from him. His long imprisonment of his theological opponent, Servetus, and his subsequent burning of him to death over a slow fire, casts a lurid light upon the kind of religious freedom which the reformers brought into the world.

Nor was the case otherwise with the early settlers of America. Braving the perils of the sea to find in the New World the religious liberty denied them in the Old, the Puritans straightway proceeded to display violent antagonism and intolerance toward all who sought to worship God in a manner different from them. The voyage across the Atlantic brought a change of skies but not of mind. Like the individual reformers the Puritans regarded religious liberty as a boon for themselves, but as an evil for all who disagreed with them. Hence the heretic in America found himself receiving from the hands of the early colonists the same hostile treatment that was his portion in the Old World. The early history of the colonists in America wrote but another chapter in the age-old story of the persecution of the dissidents by the dominant religious group.

The Swing of the Pendulum

How is it then that there has come to dominate the thinking of the great masses of people in America a philosophy of religion which is the very opposite of the one prevailing for eighteen centuries in Europe and for many years in the history of America? Why is it that apparently the majority of American people will give ready assent to the declaration of the popular lecturer that, "it doesn't matter what a man believes; all religions are equally good; creeds don't count, it's the life that one lives that matters," when their ancestors for centuries believed that orthodoxy of creed was of paramount importance? Why is it that denominational lines are so blurred, with even professing members worshipping in a church of one denomination on one Sunday and in one of a different creed on the next?

America has recently had the amazing spectacle of a prominent Baptist minister, the Rev. Dr. Harry E. Fosdick, serving as the regular preacher in a Presbyterian Church in the nation's metropolis. The spectacle no longer amazes. On the contrary, the only amazement caused the general public was the action of a conference of Presbyterian ministers in rudely presuming to question the orthodoxy of the Baptist preacher's views in the light of the Presbyterian creed. The general concensus of editorial comment in the nation's press was that the action of the Presbyterian ministers in protesting that there was such a thing as a difference between a Baptist minister's teaching and the Presbyterian creed was in the eyes of the general public simply a case of "much ado about nothing." Whence has come this complete swing of the pendulum from an absolute insistence at the cost of life itself upon the paramount importance of doctrinal orthodoxy to a complete disregard, which at times almost approaches contempt, for religious dogmas and denominational creeds?

The Supremacy of Private Judgment

To understand how the viewpoint of religious indifferentism, with its flabby thinking, with its obvious contradictions, with its sentimental effervescence, with its negation of the first principle of logic and the dictates of common sense, with its implicit denial of the validity of objective criteria of truth and error, could yet become the dominant philosophy of religion among the people of America, it is necessary to recall the principle which Martin Luther ushered into the religious world.

It is the principle of the supremacy of private judgment in the interpretation of Scripture and as a guide in the religious life. True, Luther did not formulate it as a principle to be used by others, but reserved its application to his *own* judgment. But his example proved more powerful than his words. It became infectious. Little did he foresee apparently that he was unleashing a hydra that was destined to divide his own sect into twenty-one different divisions, and that has brought—and is still bringing—more disintegration and division into Christianity than all the heresiarchs before or since his time. Like the fabled serpent, Hydra, that had nine heads and grew two more for every one cut off, this principle gives birth to two new sects whenever two members of a denomination disagree, by constituting the private judgment of each dissident supreme and beyond appeal. The two hundred and more different religious sects making up Protestantism today are but the mature fruition of Luther's principle of the supremacy of private judgment in religion.

Let us analyze the implications of this principle. Clearly contained therein is the implication of the invalidity of *objective criteria* for the determination of truth. The criteria have become purely *subjective*. For according to the principle which Luther exemplified in the formation of his creed, that is to be accepted which appeals to the individual, and rejected if it does not. Thus when Luther found that St. James in his epistle set forth the teaching that "faith without good works is dead" he promptly called it an "epistle of straw" and threw it overboard. Why? Because it does not make the same forceful appeal to him as his own doctrine of salvation by "faith alone."

For a similar reason he arbitrarily inserted the word "alone" after the word "faith" in the passage of St. Paul (Rom. III:28) to make it square with his pet doctrine. When reproached for this, Luther offered simply his own will and pleasure as complete justification for his procedure. That it may be evident to all that the writer is not imputing to Luther a reason other than the one which Luther himself assigned we will quote his own words: "You tell me what a great fuss the Papists are making because the word 'alone' is not in the text of Paul. If your Papist makes such an unnecessary row about the word 'alone', say right out to him: 'Dr. Martin Luther *will have it so,*' and say 'Papists and asses are one and the same thing.' *"I will have it so, and I order it to be so, and my will is reason enough."* (Quoted by J. L. Stoddard, "Rebuilding a Lost Faith", pp. 101-102.)

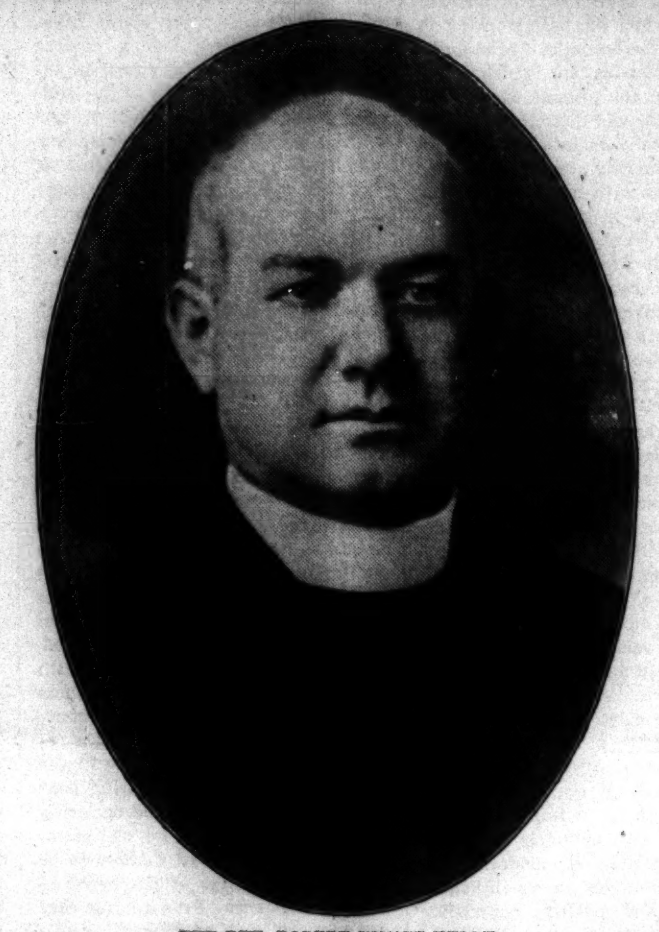
Instead of subscribing to the viewpoint of the modern indifferentist that it does not matter much what a man believes, as long as he does what is right, Luther held almost the direct opposite, namely, that it does not matter much what a man does as long as he believes aright.

In throwing overboard all objective criteria for the determination of religious truth, Luther enthroned the subjective reaction of the individual with all its whims and caprices as the dominant principle in the establishment of a doctrinal creed. But when subjectivism is made the cardinal principle in any system of belief, there is left no rational means by which error can be demonstrated, or the vagaries of a capricious nature effectively checked. For, each individual finds in his own *subjective reaction* a sufficient reason for his religious faith. It has become supreme and infallible, and beyond it there is no court of appeal. For, it is in the same domain as taste and fancy, concerning which philosophers have long maintained it is futile to dispute.

It is not probable that Luther had

(CONTINUED ON FOLLOWING PAGE)

ASSOCIATE EDITOR CALLED BY DEATH



THE REV. ROBERT EMMET KELLY

The Rev. Robert Emmet Kelly, aged 46, for the past fifteen years Associate Editor of OUR SUNDAY VISITOR, died Friday morning, February 19, at St. Elizabeth's hospital, Lafayette, Indiana. Father Kelly had suffered from a heart ailment for the past ten months and had been unable to engage in active work since last summer. Death came as the immediate result of heart trouble and a complication of diseases which set in after Father Kelly's constitution had been considerably weakened.

Father Kelly became ill last May and, upon the recommendation of his physician, took a complete rest for several months. His condition grew slowly worse, and last September he was committed to the hospital in Lafayette. Since that time he had suffered several serious heart attacks, but was sufficiently strong to ward off any critical effects, and on each occasion partially regained his strength. The repetition of the attacks, however, gradually overcame his power of resistance, and a week before his death his condition became critical. It was not until the end came, however, that all hope was given up for his complete recovery and his return to his many and varied duties.

The Rev. Robert Emmet Kelly was born on May 30, 1885, in Union City, Ohio, and received his elementary education at the parochial school of that city. After graduation he continued his studies at Niagara University, Niagara Falls, New York, where he received his classical training. His philosophical and theological studies were pursued and completed at Mt. Saint Mary of the West, Ellenora, Ohio.

Father Kelly was ordained to the holy priesthood by the Most Rev. Herman J. Alerding, late Bishop of Fort Wayne, on June 20, 1913, at the Cathedral of the Immaculate Conception, Fort Wayne, Ind., and sang his first Mass in St. Mary's church, Union City, the same parish in which he was baptized and attended school.

Shortly after his ordination, Father Kelly was appointed to serve as assistant to the Rev. Edward Barrett, pastor at All Saints' church, Hammond, Ind. After but a brief stay at Hammond, he was transferred to the Cathedral of the Immaculate Conception, Fort Wayne, where he again served in the capacity of assistant priest. During his stay at the Cathedral he also assumed the duties of secretary to Bishop Alerding.

During the early years of his priesthood Father Kelly was recognized as one of the most successful of the younger priests of the Fort Wayne diocese, and, for this reason, in 1917, was transferred to Huntington, Ind., to serve in a twofold capacity under the Most Rev. John F. Noll, D. D., Bishop of Fort Wayne, then pastor of St. Mary's church, Huntington, as assistant and Associate Editor of OUR SUNDAY VISITOR. Almost immediately after his arrival in Huntington, Father Kelly assumed many of the duties of the parish church and school, and also served on the editorial staff of OUR SUNDAY VISITOR as editor of

(Continued on following page)

Editorially Speaking

The Editorials appearing in this column are written or selected by the Diocesan Editor.

SCIENCE SEEKS GOD

Those conversant with the best scientific literature of our time are conscious of a deepening appreciation on the part of modern scientific scholarship of the limitations of science; of the position of the Church with respect to the development of scientific knowledge, and of the true relation of religion and science. These things have long been pointed out by Catholic scholars and exemplified in the lives of Catholic scientists.

The contemporary outlook of science, which is simply a harkening back to, or regaining of the spirit that science lost in the narrow outlook of the nineteenth century, is well represented in a recent symposium, "Has Science Discovered God?" contributed to by sixteen leading scientists of the day. A work of more definite and vigorous spiritual affirmation but of similar import is "God and the Universe," a statement of the Christian position by an Anglican, a Methodist and a Catholic, the Catholic contributor being the Rev. M. C. D'Arcy, S. J.

The former work is notable for the rigorous limitations it places on the scientific method, for the humility with which it regards the more or less shifting conclusions of science and for a natural reverence before the spectacle of the universe. It is of course impossible to accept all that is here written, but a characteristic passage is that of Dr. Michael Pupin in undertaking to give the answer of science to the questions, "What is light? What is sound?" "The answer," Dr. Pupin writes, "was prepared in the world of the human soul where a divine power resides, and it recalls to memory the faint strokes of the vesper-bell of my native village of sixty years ago, and my mother's voice saying, 'Michael, do you not hear the divine message which calls you to the altar of the Almighty God?'"

On the other hand, the shallower pools of scientific thought are still infected with the outworn speculations of determinism and materialism which the new outlook of science regards as untenable, even within the narrow sphere of science itself. Needless to say, the aim and object of these pseudo-scientific theorizers is not only the destruction of religion, but the complete overthrow of the culture and morality of Christian civilization, the promotion of thoroughgoing materialism, and its radical application to human relationships under the name of what has come to be commonly known as Bolshevism.

It would not do to over-emphasize these irrational negations, which can scarcely take hold of the mind and the heart of man. Still, there is no denying the encroachments of modern paganism—the existence of a widespread and destructive spirit of scepticism and confusion that accounts in large measure for the sad state of the world today. Only in a reintegration of supernatural faith can the modern world go forward in the search of social betterment, in the task of reconstituting and perfecting the fruits of Christian civilization. There is but a feeble glimmer of all this in the outlook of contemporary science, a glimmer that needs for its true fulfillment and sustenance the luminousness of Catholic faith and tradition.

MRS. JULIA DEININGER FT. WAYNE PIONEER DIES

Mrs. Julia Deininger, aged 75 years, of 511 Madison street, Fort Wayne, a pioneer resident of this city and lifelong member of St. Mary's church died at 12:05 o'clock Wednesday morning at St. Joseph's hospital following a three week's illness of heart disease. She was the widow of Joseph E. Deininger.

As a member of St. Mary's parish, she was also a member of the Altar and Rosary society and St. Mary's Missionary society. Surviving are four sons, Joseph E., George M., Edward B. and Albert L. Deininger; two daughters, Sister M. Coelestine of the Poor Handmaids of Jesus Christ, Donaldson, Ind., and Miss Julia F. Deininger, at home; a sister, Miss Anna App, and three brothers, Martin, Clem P., and Henry J. App, all of Fort Wayne and 21 grandchildren. The funeral was held Saturday morning at 9 o'clock from St. Mary's church, the Rev. George A. Hasser, rector, officiating.

AGED MEMBER OF ST. MARY'S PARISH SUCCUMBS

Funeral services for John Blaising, 77, for 42 years operator of a grocery and meat market in Fort Wayne, were held Tuesday morning at 8:30 o'clock at the home, 920 Francis street, and at 9 o'clock from St. Mary's church, the Rev. George A. Hasser officiating.

The death of Mr. Blaising occurred at 2:45 o'clock Friday morning at his home following a two weeks' illness. Born in Alsace-Lorraine, France, Mr. Blaising came to Fort Wayne in 1866 and was well known. He was a member of St. Mary's church, the Holy Name society and was treasurer of St. Charles' Benevolent society. His wife, Mary, died two years ago.

Surviving are four sons, Sylvester, Lawrence and Oscar Blaising of Fort Wayne, and John Blaising, district attorney at San Antonio, Tex.; a daughter, Mrs. Nicholas Allgeier, Fort Wayne; a sister, Mrs. Teresa Stevens, Fort Wayne; 15 grand children and three great grandchildren.

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

Fort Wayne Brevities

ST. MARY'S 40 HOURS'

Announcement is made by the Rev. George A. Hasser, rector, St. Mary's church, Fort Wayne, that devotion of the 40 hours will be conducted in the parish March 4-6. The Rev. George A. Moorman, pastor of Sacred Heart church, Whiting, who, for several years gave the Lenten discourses at St. Mary's, has been engaged for the conduct of the devotion. Father Moorman, a speaker of considerable ability, is well known in Fort Wayne, where he was a former assistant at the Cathedral of the Immaculate Conception. He was also pastor of St. Louis' church, Besancon; Immaculate Conception church, Kendallville and St. Mary's, Michigan City.

Solemn High Mass at 8 a. m., Friday, March 4, will be celebrated by Father Hasser, opening 40 hours. Services each night at 7:45 o'clock will include litany, sermon and benediction of the Most Blessed Sacrament.

HOSPITAL CHAPLAIN HEARD

—Under the patronage of St. Joan of Arc members of St. Agnes' Young Ladies' Sodality of St. Peter's church, Fort Wayne, held their Presentation meeting Monday night at 8:00 o'clock in the school assembly room. The Rev. Patrick M. Butler, chaplain of St. Joseph's hospital, favored the members on this occasion by giving a travelog on the West Indies where he was located for some time. The Rev. Herman Joseph Miller of St. Peter's is Sodality director. Father Butler gave a most interesting and informative address and was heard by a large assembly.

ST. HYACINTH'S PUPILS

Students of St. Hyacinth's parochial school, Fort Wayne, in observance of the Washington bicentennial presented an entertaining program in the parish auditorium, Monday afternoon. The Rev. Michael A. Petzold, pastor, gave the Tribute to Washington. The children appearing were under the direction of the faculty, the School Sisters of Notre Dame. Their program was featured by "Washington's Birthday" a play in seven scenes by fifth and sixth grade boys.

CLUB HOLDS SESSION

Members of the Catholic Literature club, Fort Wayne, held their February meeting Saturday evening at the home of Mrs. Thomas J. O'Dowd, 1802 Kensington boulevard. Mrs. Sawnson was a guest of the club. Mrs. Harry F. Kennerk read a paper on St. Thomas Aquinas whose feast is celebrated March 7. A summary of current events was presented by Mrs. Charles D. Nolan. Due to the Lenten season a discussion of the book and current events was substituted for the social hour. Mrs. Sol A. Wood will be hostess for the next meeting, March 12. Miss Loretto King will give a book review.

ATTORNEY C. BYRON HAYES SPEAKER FOR K. OF C.

Featuring the meeting of Fort Wayne council No. 451 Knights of Columbus, Monday night, February 22, Attorney C. Byron Hayes, council advocate, gave an oration on "George Washington—Father of Our Country." This was in celebration of Washington's birthday bicentennial. The speaker is past district deputy of the Knights of Columbus. Henry Hasley, grand knight, presided at the meeting held in the council headquarters at Catholic Community center.

Following anniversary exercises the K. of C. card tournament for members proceeded. Bridge, pinochle and euchre are the games played. Suitable prizes for high score will be awarded at the close of the tournament.

JAMES CARPENTER

—James Carpenter, 42, of 441 East Taber street, Fort Wayne, died Saturday morning at St. Joseph's hospital, where he had been taken Friday afternoon, when he suddenly became ill while at work at the Nickel Plate roundhouse. Death was due to a cerebral hemorrhage. Mr. Carpenter, a resident of Fort Wayne for 37 years, was a member of St. Patrick's church. Surviving are the mother, Mrs. Mary Carpenter, and three sisters, Mrs. Henry Herr and Mrs. William Franke of Fort Wayne, and Mrs. Robert Altenburg of Indianapolis; a nephew, Dean Franke of Fort Wayne. The funeral was held Tuesday morning at 9:00 o'clock from St. Patrick's church. Deceased was a veteran of the World War, having served in the United States navy as a member of the crew of the U. S. S. Ohio.

WASHINGTON PROGRAM AT SACRED HEART ACADEMY

About forty young patriots honored the birthday of Washington with a delightful program given in the assembly hall Sunday afternoon. Before a large audience of friends, the boys of Sacred Heart enacted a dramatic as well as artistic play entitled, "The Lost Purse." Appropriate sketches and readings honoring our first president won a hearty applause from the appreciative friends. The program was also intermingled with piano solos and patriotic choruses by the academy singing classes.

Valentine Day was celebrated with a surprise dinner and an added treat of ice cream, fancy heart cakes and candy.

MEMBER OF CATHEDRAL SUCCUMBS AT AVILLA

Francois J. Grosjean, 76, of 2904 Shawnee drive, died Sunday at 12:35 p. m., at Sacred Heart Home for the Aged, Avilla, Ind., where he had been for the past six weeks. Death was due to myocarditis. Deceased, a lifelong resident of Fort Wayne, was formerly employed as a salesman for the Indian Road Machine company, retiring 10 years ago. His wife, Mrs. Olymia Grosjean, died six years ago. Mr. Grosjean was a member of the Cathedral of the Immaculate Conception. He is survived by a son, Joseph Grosjean. The funeral was held Wednesday morning at 9 o'clock from the Cathedral.

MOTHERS' CLUB GIVES TEA AT HIGH SCHOOL

Seventy-five members of Central Catholic High School Mothers' club attended the Washington bi-centennial program and afternoon Colonial tea given in the high school auditorium, Fort Wayne, on Thursday. Mrs. Clem Schiefer was chairman of the reception committee, with the mothers of the debaters and cheer leaders and other members assisting as hostesses.

A large table was laid in lace and silver centered by a silver candelabrum holding red, white and blue candles. Mrs. J. P Lynch, Mrs. Robert Bolts and Mrs. E. J. Biggins in Colonial costumes presided at the tea urn and served tea and wafers. Vocal selections appropriate to the occasion were given by the C. C. H. S. Glee club which made its initial appearance for the season under direction of Brother Mel, C. S. C.

Robert F. Eggeman, prominent young attorney, featured the patriotic program with a glowing tribute to Washington. Mrs. Harry F. Kennerk, president, was in charge of the business meeting of the club.

CATHEDRAL SODALISTS

Members of the Blessed Virgin sodality of the Cathedral of the Immaculate Conception, Fort Wayne, held their February meeting Monday night in Parlor A, Catholic Community center. Miss Ida Wissman, treasurer, submitted the annual report. Miss Frances Locks was in charge of the program. Miss Loretto King addressed the group on "The Spread of Catholic Literature" and distributed pamphlets. Mrs. Roch E. Magnan, accompanied on the piano by Miss Locks, favored with two lovely vocal selections, "The Lily and the Bluebird" and "Sylvia." Henry Van Dyke's, "The Keeper of the Light, was a reading by Nine Jeffries Hartman, who also gave two short numbers responding to encores, "Corporal Punishment" and "The New Baby." Miss Genevieve Henry, a past president, will arrange a program for the next meeting, Monday night, March 21, at Community center.

NEW ORPHANAGE PROGRESSES

According to an announcement by Architect A. M. Strauss, Fort Wayne, the construction work on the new building of St. Vincent's Orphan home is three weeks ahead of schedule. Portions of the main building which is to be 300 feet long are now under roof and the remainder of the structure is ready for the roof. Roofs over the chapel portion of the main building which is located on the south end over the gymnasium on the north end are well under construction. The power house is in readiness to receive a roof. The masonry work on the dormitory being built on the south side of the group of buildings is above the second floor level. Work also is advancing rapidly on the other dormitory being erected to the north of the group. Buesching-Hagerman & Company, city, have the general contract for the project. The architect is supervising the work. Present plans call for the dedication of the new institution some time in July, though a date has not yet been determined.

Sponsored by Central Catholic High School Mothers' club, Fort Wayne, a public card party and dance at Catholic Community center is announced for Tuesday night, March 29. Mrs. Ernest J. Cutter has been appointed general chairman for the post-Easter social function and will be assisted by Mrs. Chester Pearson, chairman of the social committee for the year. Mrs. John Hilker is chairman of the music committee; Mrs. Joseph M. Schwartz, floor committee chairman; Mrs. Louis Baker, general chairman of the ticket committee on which the parishes will be represented as follows: Cathedral, Mrs. Teresa Fullam; St. Patrick's, Mrs. George DeWald; St. Peter's, Mrs. Earl Browning; St. Mary's, Mrs. John C. Klug; St. Paul's, Mrs. Henry Blaising; St. Andrew's, Mrs. Clarence Sorgen; Most Precious Blood, Mrs. Dan Felger; St. Joseph's, Mrs. Jerry Crowley; St. Jude's, Mrs. Frank Callahan; St. Hyacinth's, Mrs. F. Kendzierski; St. John the Baptist, Mrs. Clem Hartman. Officers and chairmen met Thursday night with Brother Harold C. S. C., principal, at the Brothers' residence to further plans for the event.

JOHN SCHULER SUCCUMBS

—John Schuler, 71, a lifelong resident of Fort Wayne, and until his retirement six years ago foreman for the east car shops for the Pennsylvania railroad, died at 10:45 o'clock Wednesday morning at the home of his daughter, Mrs. Ray W. Woodard, 1115 N. Anthony Blvd. He was employed by the Pennsylvania for 42 years, having been stationed at the east car shops the entire time. He was a member of St. Mary's church, the Holy Name Society, the Knights of Columbus, and the Catholic Benevolent League of Indiana. Surviving besides the daughter are three grandchildren and three sisters. The funeral was held Saturday morning at 10:00 o'clock from St. Mary's church.

—Mrs. Mary Ann Muldoon, 67, died at 8:45 o'clock Friday night at her home on the Muldoon road after a serious illness of several months. Her husband, Daniel Muldoon, died at the home on February 6th, and her death has been expected for several weeks. Born in Iowa, Mrs. Muldoon came to Allen county in 1890. She was a member of St. Joseph's church, Hessen Cassel, the Altar and Rosary Society of the parish. Surviving are four sons, Charles, at home, Walter of Pleasant township; Herman and Andrew at Mishawaka; two sisters, Mrs. Bridget Miller of Van Wert, O., and Mrs. Charles Alburn of Marshfield; a brother, James Delaney, of Williamsport, and 15 grandchildren.

MRS. IDA KAADT DIES

—Mrs. Ida Bell Kaadt, 48, wife of Dr. C. F. Kaadt, Fort Wayne, died Thursday at 7:15 p. m. at the family home, 339 W. Brackenridge St., after an illness of about two years. She was a native of Missouri and had resided in Fort Wayne several years. Deceased was a member of the Cathedral of the Immaculate Conception. Surviving are the husband; two daughters, Mrs. Robert Litot and Miss Dorothy Kaadt, Fort Wayne; the mother, Mrs. Catherine Cowan, and a sister, Mrs. Mary Cowan, both in Missouri, and one grandchild. The funeral was held Monday morning at 9:00 o'clock from the Cathedral.

ST. JOHN THE BAPTIST PUPILS GIVE PROGRAM

An attractive program commemorating the bicentennial of the birth of George Washington was given Friday afternoon by students in the community room of St. John the Baptist parochial school, Fort Wayne. It was presented under the direction of the Sisters of Providence, faculty of the school. The program opened with the American Creed followed by "Scenes from the Life of Washington" given by the fifth and sixth grades, and followed by a military buck dance. A group of children from the primary department dressed as little soldiers and dolls sang in their own unique way, "The Little Tin Soldier" and "The Doll from France." The physical education class comprising the fifth, sixth, seventh and eighth grade boys gave a military drill. The next number was an action song "The Weaving of the Flag" by the third grade girls and boys.

"The Ballad of Sweet Peas" a recitation describing the famous Christmas ball of Washington's time was given by seventh and eighth grade girls in Colonial attire. The fourth grade girls and boys gave a dance. They were in full colonial costume from their snowy wigs to the buckles on their slippers. The entire student body assembled in the auditorium and gave as a closing number "The Star Spangled Banner."

The School Children's Flower Show association of St. John's which is represented by Mrs. George H. Barrett, chairman; Mrs. Leo J. Lauer, Mrs. William J. McCahill and Mrs. Victor M. Nussbaum, presented to the school a beautiful lithograph George Washington portrait by Gilbert Stuart. The presentation ceremony was opened by the Boy Scouts unveiling the picture of Washington. The bugler playing to the colors, the Scouts pledging their allegiance to the flag and giving their Scout oath completed the program. The Rev. S. Joachim Ryder, pastor of St. John the Baptist church followed the exercises with a Tribute to Washington.

D. OF I. PATRIOTIC PROGRAM AT CENTER

Observance of the Washington bicentennial by Our Lady of Victory circle, Daughters of Isabella, Fort Wayne, was the occasion of a patriotic program given Tuesday night, Feb. 23, in Catholic Community center auditorium. The celebration was under direction of Mrs. Jessie M. Lynch, regent, other officers and the social committee. Open to all members and their friends the affair was largely attended. Mrs. Catherine Dinklage, speaker of the evening, was heard on "The Life of Washington."

St. Catherine's Academy orchestra opened the program with a "Medley of Southern Songs," after which the assembly sang, "My Country 'Tis of Thee." Miss Mary Frances Soest, soloist, of Churubusco, sang "The Second Minuet," by Maurice Besley. Following Mrs. Dinklage's address, Miss Venita Steinacker, favored with a solo, Ben Jonson's "Drink to Me Only With Thine Eyes." A vocal duet, "Out of the Dusk," by Dorothy Lee, was sung by the Misses Soest and Steinacker. Singing of the "Te Deum" by the assembly concluded the program.

The committee headed by Mrs. J. M. Lynch included the following: Mrs. Anna Deininger, Mrs. Loretta Fink, Mrs. Mary Rocholl, Miss Catherine Noll, Miss Lillian Huhn, Miss Clara Ankenbruck, Miss Dorothy Denzel, Miss Anna Demski, Miss Barbara Sorg, Mrs. Agnes Miller Peltz, Mrs. Clara Mason, Mrs. H. F. Kenerk, Mrs. E. J. Biggins, Mrs. Mary E. Foohey; Misses Irene Leahy, Irene Rissing, Florence Rissing, Irene Bushman, Mattie Kelker, Marcelline Kleinrichert, Marie Kuentzel, Marie Noll, Helen Litot, Margaret Logan, Catherine Lynch, Mollier Mayer, Margaret Monroe, Lorraine Scheib, Lucy Niezer and Flora Perrey.

STAMP CONTEST HELD FOR MISSION BENEFIT

Several thousand stamps were collected as a result of the stamp contest conducted by St. Catherine's Academy mission unit of the Catholic Students' Mission Crusade, Fort Wayne. The work was for the benefit of the missions. At a meeting of the Student assembly, awards in the contest were announced by Miss Mary Ellen Cunningham, president of the mission unit. Miss Margaret Risk and Miss Evelyn Blotkamp were winners of the individual awards. The class award, a banner was received by the Sophomores who brought in the greatest number of stamps.

In assisting the work for medical missions, members of the mission unit sent a supply of medicine and bandages to missionaries for Christmas and during Lent are preparing another shipment. The students will gratefully receive any donation of old linens, sheets, etc., for bandages. Medical supplies will also be welcomed.

ST. MARY'S STUDENTS HONOR WASHINGTON

Featured by a two-act playlet "The Young Spy" given by the boys of grade 10, students of St. Mary's school, Fort Wayne, gave their Washington bicentennial program in the parish auditorium at 1:30 o'clock Friday afternoon. Its presentation was for adults, the pupils attending in a body the preceding afternoon. Parts of the play were taken by Peter Moran, Fred Tegtmeyer, Raymond Alter, Keith Pressler, Charles Tagtmeyer, Lawrence Leuuw, Carl Miller, Robert Fox, Henry Keever and John Knight.

At the annual meetings of the Sodalities of St. Catherine's Parish, on State Road Nine, the following officers were elected for the present year. Married Ladies' Sodality of St. Anne, Mrs. Henry Nix, President; Mrs. A. J. Nix, Secretary and Mrs. Ed. Bauer, Treas. The Married Men's Sodality of St. Joseph elected Mr. Peter Smith, President; Andrew Johnson, Secretary and Joseph Broomer, Treasurer. The Young Men of St. Aloysius' Sodality, Alfred Nix, President; William Ness, Secretary and Eugene Smith, Treas. The Young Ladies' Sodality of B. V. M. elected Miss Marie Sloan, President; Marcella Nix, Secretary and Mary Woly, Treas.

The three members of the cemetery committee will be appointed and approved during the coming month. The cemetery is under the direction of the Sodality of St. Joseph.

FUNERAL OF THE REV. R. E. KELLY, PASTOR OF ST. MARY'S, HUNTINGTON, CONDUCTED—BISHOP HONORS PRIEST

(Continued from Page One)

tello, the Rev. James Harvey Conway, Gary; the Rev. Aloysius Copenolle, Earl Park; the Rev. Clifford J. Reed, Delphi; the Rev. C. J. Seeberger, Kewanna; the Rev. Victor Magsam, Reynolds; the Rev. Charles Malay, Attica; the Rev. Anthony V. Nadolny, Ege; the Rev. Leo Breitenbach, Logansport; the Rev. James Fitzgerald, Oxford; the Rev. James Connelly, Indiana Harbor; the Rev. J. Nicholas Allgeier, Besancon; the Rev. John Bapst, Bluffton; the Rev. Edward Boney, Hartford City; the Rev. Paul Roederer, Hobart; the Rev. J. L. Atwater, Lagro; the Rev. Clement L. Koors, Mishawaka; the Rev. Clement Orth, O. M. Cap., the Rev. Ambrose Finnegan, O. M. Cap., Angola; the Rev. J. F. Scholl, Monterey; the Rev. William J. Ehrman, Kendallville; the Rev. Michael C. Gadacz, Gary; the Rev. George Nell, Effingham, Ill.; the Rev. Francis X. Marquette, O. M. Cap., the Rev. Ivo Weindl, O. M. Cap., the Rev. Adrian Holzmeister, O. M. Cap., the Rev. Elsner, O. M. Cap., St. Felix Monastery, Huntington; the Rev. A. Korn, Mishawaka; the Rev. Thomas Kearns, Lebanon, O.; the Rev. F. M. Ennis, Covington, Ky.; the Rev. John Brinker, Versailles, O.; the Rev. James Convoy, Sharonville, O.; the Rev. Phil J. O'Brien, Pamesville, O.; the Rev. James H. O'Brien, Youngstown, O.; the Rev. F. C. Grusenmeyer, Cincinnati, O.; the Rev. David Powers, Dayton, O.; the Rev. Stephen Bubacz, Chicago, Ill.

Bishop Gives Sermon

The Bishop based his sermon on our Savior's commission to His Apostles, "As the Father hath sent Me I also send you" (John XX, 21). "These words of our Divine Savior," he said, "addressed to His Apostles on the day of His Resurection, define the purpose and the commission of the ministry they and their successors were to exercise through the centuries. We need only to determine the purpose of Christ's mission to know the mission of His priesthood, of which it was to be a continuation.

A thousand years before His coming David declared that Christ would be a priest, and a priest forever. Five hundred years before His coming the Prophet Malachy declared that from the "rising to the setting of the sun, in every place, there would be sacrifice" among the Gentiles, or those who would offer the principal field for the Christian ministry. St. Paul declared that the ministry of Christ was characterized particularly by the altar; "we have an altar." He understood that the words addressed by the Savior at the Last Supper, "Do ye this in commemoration of Me until I come," commissioned the Apostles to offer the unbloody sacrifice of the Last Supper wherein Christ would be a priest forever according to the order of Melchisedek.

The priest's first mission is to further the honor and glory of God. Next in importance is the application of the merits of Christ to individual souls for the remission of their sins and for the promotion of their sanctification. Christ came, He said, to call the sinner to penance, and on the day of His Resurrection He commissioned His Apostles to pardon sinners in His name, "whose sins you shall forgive they are forgiven." Just as the leper, whose disease was a figure of sin, was obliged to present himself to the priest of the Old Law to be declared clean, so the individual sinner in the New Law was to go to the priest for the reception of the Sacrament of Penance through which sins are forgiven if the penitent be otherwise properly disposed. This has been the practice in four-fifths of the Christian world since the time of Christ.

In one-fifth of the Christian world the clergyman is called a preacher; in four-fifths of the Christian world he is called a priest. Preaching was to be one of the functions of the ministry of Christ, but not the principal function. He was commissioned to preach, to teach the nations, to baptize, to forgive sins, to give the people their daily spiritual bread, to do everywhere in commemoration of Christ what He did at the Last Supper.

Christ came to be "the way, the truth and the life" for men, and the priest's life is consecrated to the same purpose. He must show the way to Heaven to people by his example, teach the truth of which Christ came to give testimony and to administer the sacraments, the sources of supernatural life.

Tribute to Departed

Father Kelly, over whom these obsequies are held, understood the mission of the priesthood, and conscientiously performed its duties. He possessed many traits of the Divine Master. He loved the little children; he had great sympathy for the suffering; he never tired of work; he left no opportunity pass of reclaiming the sinner; he fostered atendance at frequent Communion; he cultivated vocations to the priesthood and sisterhoods; he loved to instruct the convert.

The wish of his Bishop was always law to him. His parishioners were one hundred per cent subscribers to the diocesan paper; nearly one hundred per cent members of the Propagation of the Faith; he was successful, in a brief time, in building up a Burse for the education of a poor boy for the ministry.

If Father Kelly had any weakness it was excessive tender-heartedness.

His priesthood was all too brief. It was interrupted in its eighteenth year. He was the third pastor of St. Mary's Church during the thirty-six years of its existence. He was the first of the pastors to be buried from this church. I know that you, his people, will long remember him in prayer as he was faithful in praying for your loved ones. You know how devoted he was to you; that he suffered during the last five months more from forced absence from you than from his physical affliction. During the fifteen years he spent at St. Mary's he took only one short vacation, outside of the trip to Europe, which I had almost to force on him. His last illness was a good preparation for his own death, and I am certain that he is grateful to his Divine Master today that he had this opportunity to meditate and reflect and dispose himself for a favorable judgment.

Remember him, as he remembered you,—at the altar, in public and private prayers, in holy Communions, in the application of good works.

Religious At Obsequies

Religious communities of women represented at the funeral included the Sisters of Holy Cross; the Sisters of St. Francis, who are in charge of the school; a group of the Missionary Catechists from Victory-Noll and the School Sisters of Notre Dame from SS. Peter and Paul's parish. Sister Imelda from St. Mary's College, Notre Dame, Ind., was among the Sisters of Holy Cross, also Sister Adele, superior at Sacred Heart Academy, Fort Wayne.

Honorary pallbearers, trustees of St. Mary's church, were: Briney O'Connor, Eugene Zahn, Herbert Zahn, Bon Dolan, Joseph McNulty and Lee Bowers. Active pallbearers were William Zahn, Paul Satterthwaite, Richard Kaltenmark, Eugene Scher, Donald McNulty, Francis Street, Robert Riser and Paul Manoski. The first seven are seniors at St. Mary's High school and Manoski is a student at the University of Notre Dame.

City officials headed by Mayor Dungan and J. L. Brenn of the school board attended in a body. The entire staff of Our Sunday Visitor attended the obsequies and took part in the funeral procession.

Father Kelly was born May 30, 1885 at Union City, O., the son of John and (Johanna Leahy) Kelly and received his elementary education at the public school of that city. After graduation he continued his studies at Niagara Universty, Niagara Falls, N. Y., where he pursued his classical course. His theological studies were pursued and completed at Mt. St. Mary-of-the-West Seminary, Cincinnati, Ohio.

Ordained In Cathedral

June 20, 1913 Father Kelly was ordained to the priesthood by the Most Rev. Herman Joseph Alerding, D.D., late bishop of the Diocese of Fort Wayne, the ceremony taking place at the Cathedral of the Immaculate Conception. He celebrated his first holy Mass at St. Mary's church, Union City.

Shortly after his ordination Father Kelly was appointed to serve as assistant to the Rev. Edward Barrett, late pastor of All Saints' church, Hammond. November 28, 1913, he was transferred to the Cathedral, Fort Wayne, where he again served in the capacity of assistant priest. During his stay at the Cathedral he was appointed secretary to the Bishop, Jan. 10, 1917. On June 29, 1917, he was transferred to Huntington to serve in a two fold capacity as an assistant at St. Mary's church and associate editor of Our Sunday Visitor. In 1925 when Monsignor Noll became bishop, Father Kelly succeeded him as pastor and was made managing editor of Our Sunday Visitor. The Rev. Thomas Emmett Dillon, a nephew, was appointed his assistant, and later became diocesan school superintendent remaining in the Huntington parish. Another nephew, the Rev. John Edward Dillon, a Cathedral assistant and diocesan chancellor, was later transferred from the parish to St. Vincent's church, Auburn road, Fort Wayne. Both nephews were at the bedside of Father Kelly when death terminated his months of suffering.

Surviving are six sisters: Mrs. Catherine Dillon, Fort Wayne; Mrs. John Sullivan, Mrs. John Horigan, Mrs. John Cotter, Union City, Ind.; Mrs. Jesse Cotter, Richmond, Ind.; Miss Josephine Kelly, Dayton, O.; two brothers, Thomas Kelly, Union City; Edward Kelly, Dayton, O. Besides the two priests, nephews included Joseph Dillon, Fort Wayne; Walter Firmin Dillon, a student at the University of Notre Dame; Mrs. Margaret Dillon Galvin, Columbia City, a niece. Other nieces and nephews reside in Unon City, Richmond and Dayton.

Requiescat in Pace

The death of Father Kelly removes one of the best known among the younger clergy of the diocese. Admirably qualified for the duties of his respective offices, his demise is a distinct loss.

To the Most Rev. Bishop, upon whom rests the burden of supplying others to fill the places of those called to rest, and to the surviving relatives of the dear departed heartfelt sympathy is due. May the Lord be their comfort. He was a marvel of studious industry and profoundly conscientious in all he did. His work will stand as a shining monument to his fine intellect, his patient toil and his sublime faith.

Modest and unassuming he had the complete confidence and respect of all who knew him. He was respected for his abilities and honored for his services. With dignity he accomplished his many duties, doing all things with the purest motive "soli Deo gloriam." There is sincere sorrow over the departure of Father Kelly that finds solace only in prayerful remembrance, and the realization he has earned a reward.

"Heaven portions it thus—the old mystery dim—
It is midnight for us; it is morning to him."

Northern Indiana's Largest Optical House
Eyes examined—Precision glasses made in our own shop.
Consultation without charge.
ROGERS EYESIGHT SPECIALIST
824 Calhoun Street Fort Wayne, Ind.
212 S. Michigan St. South Bend, Ind.

The University of NOTRE DAME
College of Science
College of Arts and Letters
College of Engineering
College of Law
College of Commerce
Catalogues on application to the Registrar
NOTRE DAME, INDIANA

CHAS. B. RUNDELL
Successor to Rissing and Rundell
Phone A 6167 Res. Phone A-95483
Sheet Metal Contractor
Tin, Galvanized, Copper Roofing, Gutter, Spouting
115 East Columbia Street
Fort Wayne Indiana

AUTOMOBILE LOANS
Quick Service
No signers required
Legal rate of interest
FEDERAL FINANCE COMPANY
230 E. Berry Street Phone A4340
Fort Wayne, Indiana

FURNAS
"The Cream of Quality"
ICE CREAM
Fort Wayne Indiana

O'Keeffe and Gallmeyer, Inc.
INSURORS AND REALTORS
Anthony 7445-7446
129-131 W. Washington
Fort Wayne

WORDS CAN SAY NO MORE
Schlossers ICE CREAM
"The Choice of Them All"

Jos. F. Getz Jas. B. Cahill
GETZ & CAHILL
FUNERAL DIRECTORS
Funeral Home Invalid Coach
221 West Berry Street. Fort Wayne, Indiana
PHONE A-1369

Mungovan & Sons
MORTUARY
"Distinctive Funeral Service"
Phone Harrison 1319 2114-16 Calhoun St.
Fort Wayne, Indiana

Bureau of Information

writing to this department please—
Sign your name and address. No names will be published, and all questions held strictly confidential.
Do not be disappointed if your question does not appear for several weeks. ve hundreds of questions, and answer them as far as possible in the order re-
Direct your questions to Bureau of Information, Our Sunday Visitor, Hunt-, Ind.
Do not write questions on the same sheet with subscriptions, orders for pam-, etc.

have instructed a non-Cath-friend that a Catholic may ure a divorce if he obtain a ensation from the Bishop of iocese. Was I correct?

o, you were not correct. If, some good reason, it is ad-ble for two Catholics to ob- a *separation* the Bishop may t permission for such separ-n, but the parties concerned declare in writing that they erstand fully that they are permitted to contract another riage during the life time of other. Therefore what you divorce is merely a separa- without any privilege of re-riage until one of the part-to the marriage is taken by h.

his is not a law of the Catho-Church, but a law of God Al-mighty, and the Catholic Church is not free to alter the law of God any more than the legislature of your state is authorized to change a law enacted and promulgated by our national government.

Does it seem fair that children be visited with the consequences of the sins of their parents or that even the human race should be visited with the consequences of the sins of their first parents?

Whether it seems fair or not we know that it is true that children not only are visited with the consequences of their parents' sins but even with their mistakes or bad fortune. It is true that whole nations suffer because of the mistakes made by those who govern them.

A father loses his whole fortune by some poor investment or by squandering it and the children suffer the consequences. They do not come into the possession of wealth which they had dreamed of receiving and had a seeming right to expect. Hundreds of millions of people are suffering from the consequences of the World War. Many millions of little children still unable to walk will be burdened with heavy taxes and with privations of many kinds because of the War in which their fathers engaged.

We have never any right to speak about the fairness or unfairness of any visitation from Heaven, because Almighty God owes us nothing. We are his absolute property and He has the same right to do with us what He pleases as you have to do with things of your own invention and production. But, as a matter of fact, the consequences of sin of our first parents, inherited by their posterity would be the portion of mankind had not God intended by a special act of His love and power to preserve the children of men from them. It is natural for the human body, as at present constituted, to suffer pain and ultimately to wear out because it is a material thing. But God had intended to preserve mankind from sickness and death had Adam remained faithful. This would be a special favor and not a right to which the human race was entitled.

vest With Confidence in
½% Promissory Notes
of
e CATHOLIC BISHOP of ROCKFORD
ENOMINATIONS $500-$1000
MATURITIES 1 TO 5 YEARS
se notes are a direct obligation of the Diocese of Rockford.
Also
5½% Diocesan and nstitutional Securities
MATURITIES 1 TO 10 YEARS
ther Information on Request
MAHON & HOBAN
105 So. La Salle St.
Chicago, Ill.

cred Heart Lamp
A BEAUTIFUL SHRINE AT BRINGS YOU HAPPINESS

The lovely soft glow of the Eternal Light shines through the amber colored glass upon the life like figure of Christ—a true scene from the Church of Rome.—Every faithful believer should have one in his home.
$2.98
rmerly $5.00)
NO MONEY—Pay postman $2.98 plus when delivered. (We pay postage if cash anies order.) Satisfaction guaranteed.
RELIGIOUS NOVELTY CO.
fth Avenue, Dept. 210, New York City

WEEKLY NOVENA
the Shrine of St. Ann
d in your petitions to be prayed during these novenas, which held every Friday. St. Ann has ed thousands in time of trouble, ss or anxiety. Send for free ple copy of the ST. ANN HER-D and read of favors received. ress the National Shrine of St. , 2137 Ursulines Avenue, New ans, La.

The Alexian Brothers
gladly send their booklet, spectus, to those young men desire to embrace the religious in a BROTHERHOOD devoted he professional nursing of the fe) sick. Address:
he Rev. Master of Novices,
1200 Belden Avenue,
Chicago.

NTHONY de PADUA HOSPITAL SCHOOL OF NURSING
. and Marshall Blvd., Chicago, Ill. Con-by The Franciscan Sisters of the Sacred affiliated with the University of Illinois of Medicine and Municipal Contagious Hospital, offers a three years' course to adies desiring to become professional nurses. rther particulars, apply to Superintendent of Nurses.

SISTERS OF MERCY IN THE CKFORD DIOCESE ARE IN ED OF VOCATIONS TO EX-ND THEIR WORKS OF MER-APPLY TO SISTER SUPER-, 185 NORTH LAKE STREET. RORA, ILLINOIS.

EIPP SANITARIUM
nted by the Sisters of the Precious All diseases treated except insan-d Tuberculosis. Address Sister r A., Kneipp Sanitarium, Roma dians.

Brooklyn Dominicans
ARE IN NEED OF
VOCATIONS
ng between the ages of 15 and 40 who to become sisters and assist in religious ation, to apply to Mother Superior of Sisters, MOTHER MARY, O.P., 167 Grand York.

After Dinner Story

WOODEN SPOIL

By Victor Rousseau

SYNOPSIS

Hilary Askew, a young American forester, inherits a tract of timber land in Canada from his uncle, and when he goes to claim his inheritance finds that Mr. Morris and Mr. Brousseau, the men whom his uncle had employed, are unfriendly toward him. They wish to buy the land from him, at a very low price, but he refuses. Arriving at his lumber camp he meets Lafe Connell, foreman, whom he likes and trusts.

On a tour of his lumber camp Hilary finds evidence of future trouble with two lumbermen, Black Pierre and Leblanc, henchmen of Brousseau and Morris. He also meets Father Lucien in whom he finds an ally. Morris is found to be dishonest, and Hilary asks for his resignation. Mr. Rosny, the seigneur, accuses Hilary of breaking the terms of his lease. He tries to reason with Mr. Rosny, but he refuses to listen.

On his way to prevent the opening of a saloon and dance hall, Hilary is stopped by Miss Rosny, who warns him of the trap into which he insists upon walking.

* * *

CHAPTER XXI

THE TRAP

Hilary wheeled upon Leblanc and Pierre. "And these men—what are they doing here? You want three men to help you kill me, eh, Simeon?"

He did not want to parley, but in spite of his eagerness his judgment told him that he was in a perilous situation. He must taunt them until they lost their heads; that would give him an advantage.

"You, Leblanc, want your lease again, I suppose, you thief," he said. "You, Pierre, didn't get enough of a hiding that day I caught you cutting down my trees. There's another coming to you in a minute or two. Simeon, if I'd been you I'd have picked some men who could help you fight if I was afraid, instead—"

He got no further, for at that moment, taking the initiative, he sprang. His fists dashed full nito Simeon's face, right and left, almost together. Simeon toppled backward; his head struck the edge of the stall behind him, and he dropped moaning to the floor and lay there.

Passing him, Hilary leaped for Louis, but the agile little man eluded him and darted down the middle of the stable. Before he could quite recover himself Leblanc and Pierre sprang from behind. As Hilary swung sidewise he saw the knife in Pierre's hand. He thrust his arm up, and the blow, diverted, glanced, the knife ripping his sleeve open. Leblanc, also with a knife, was springing from the other side. Hilary sized up the situation with judgment for which he could never afterward account. Dashing his fists upward, he caught Pierre under the chin, forcing his head back; at the same time he grasped the wrist which held the knife and swung so as to interpose the outlaw's body between himself and Leblanc's blow. As Leblanc struck again Hilary turned, sheltering himself behind Pierre, one hand under his chin, the other holding back the wrist, so that Leblanc's short, stabbing strokes always fell short, being aimed around Pierre's body.

Backing into the stall adjacent to the one in which Simeon had fallen, Hilary in this manner continued to ward off Leblanc's attacks. The stall was narrow, and the jobber was unable to get past Pierre, struggling in Hilary's grasp, in order to strike a blow from the side or rear. So long as Hilary could retain his hold on Pierre and keep him in this position he was comparatively safe. But he had no more than about fifteen seconds in which to think out his next move. It was all a question of muscular endurance; he could not hope to retain his clutch on Pierre's throat with one hand for many seconds, against the force behind the outlaw's shoulders, and his strong, thick-set body. Suddenly he made up his mind. He released Pierre, flinging him backward with all his might. Pierre fell against Leblanc, sending him staggering; the two clawed at each other and fell to the floor.

As Hilary released Pierre he caught sight of Louis' face peering across Pierre's shoulder. The fall of the two men left Louis Hilary's only immediate opponent. Hilary hesitated; in spite of his threat, spoken to Simeon, he hesitated to attack a man much his inferior in size and strength. But at that moment he saw Louis' right arm drawn back, and the gleam of the knife he held. Before the upward thrust came he stepped back, pulled the revolver from his pocket, and brought the butt crashing down on Louis' head.

"That's what I promised you!" he shouted.

The little man, instantly drenched with blood from the jagged scalp wound, staggered, let the knife fall, screamed, and fled, stumbling from side to side, with hands upraised above his head, toward the door. Louis had had enough; he had been meant to be the bait of the trap, and now he had been caught in it. Blinded by the blood that poured over his face, he blundered into one of the window embrasures, and his upraised hands brought down the lamp, which fell crashing upon the wooden floor, and fortunately went out.

Still screaming, Louis found the door and tried to push back the bolt. But before he could do so Hilary was on the spot. He pushed it back himself, and, taking Louis by the shoulders, he pushed him with all his strength into Baptiste's shanty.

The room was empty. The word had evidently been passed about that it would be advisable for one to make oneself scarce in view of what was going on in the stable. But a group of men were gathered about the door at the entrance, peering in; and the sudden apparition of Louis, covered with blood, and Hilary behind him proved too strong for their discretion. They came running forward, yelling.

Hilary could have broken through them and gained the safety of his rooms, a short distance away. Even the hazard in such a course was less than what he had faced in the stable. But the idea never occurred to him. He was fighting mad; he had come to St. Boniface to fight, and he meant to fight his quarrel out. He turned.

He heard Leblanc and Pierre running across the stable floor. All his calculations, which were subconscious, were made in fractional seconds that night. So, now, he calculated that the pair would reach the door a half-second before the men in the shanty. They would emerge confident, imagining him to be in flight. He waited. Louis' blundering flight, which took him into the midst of the lumbermen, stopped them in their attack, just as Hilary had calculated it would; at the same moment Leblanc's head and shoulders became visible around the door. Hilary, waiting for that, jabbed upward viciously with his right. Leblanc howled and fell backward, knocking Pierre off his balance in turn; and before they had recovered from the surprise Hilary had stepped back into the stable and bolted the door behind him.

He saw their wonder and the dawning fear in Leblanc's face, covered with blood, and Pierre's infuriated scowl; but they came on at him again, craftily now, crouching, their knives drawn back for the stab. A revolver, even when loaded, is of little use against a knife, wielded by an expert at close quarters. The men were attacking from opposite sides, too. They were watching each movement that Hilary made. He estimated that they would spring after a very brief delay. He hazarded a second, and, stooping, picked up a fragment of rotten harness which had fallen to the floor beside one of the horse-boxes. He wheeled toward Leblanc, who twisted his body to meet him; and then, as Pierre rushed in from behind, wheeled again and brought down the harness strap upon his head.

Pierre reeled, and once again Hilary leaped and caught him under the chin. But this time he was not quick enough to repeat his former manoeuvre. Leblanc struck at him from behind. The upward thrust would have penetrated his heart had it struck where Leblanc intended; but, by a miracle of luck, it passed between Hilary's arm and his body, only just grazing a rib. The point of the blade caught in the lining of his coat, and, before Leblanc could withdraw his arm Hilary pressed his own left arm against his body, catching Leblanc's hand there and imprisoning it.

This movement swung him around, forcing him to release Pierre, and the ensuing bovine rush which the outlaw made threw them both against the embrasure of the second window, on the opposite side of the door. Men were yelling outside, and a furious hammering was being maintained, but none of the fighters was conscious either of the shouts or of the blows. As Hilary and Leblanc fell against the window-shelf the rotted wood broke inward. The second lamp tottered and then crashed down beside them, going out as the first had done, and leaving the stable in complete darkness. With a swift movement Hilary managed to draw Leblanc's arm further through his. With the pressure of his combined biceps and triceps he could hold it there indefinitely, if he had only Leblanc to contend with. But he could not use his right hand to force Leblanc's open and take the knife, which the jobber was making frantic efforts to use. He needed his right hand for Pierre; and Leblanc had managed to twist the knife so that its edge was against Hilary's side, and with the sinews of his fingers he was scraping it backward and forward, ripping open the coat lining and inflicting a succession of scratches and little punctures under the heart.

Hilary backed suddenly, jarring Leblanc's spine against the edge of the window shelf. Leblanc groaned and made a frantic effort to twist himself free, hacking at Hilary's shins and shouting to Pierre to finish the job. Pierre's forward rush had flung him between the two. Hilary felt him groping in the darkness, trying to gauge the position in which he was leaning; Pierre was evidently puzzled by the position of the two, and by the termination of Leblanc's shoulder against Hilary's. Hilary sensed that Pierre had finally satisfied himself and had raised his right arm to strike. He flung away the revolver, which he still held, reached up, and seized the hand as it was about to descend.

Thus holding the right wrist of each of his assailants, he plunged forward, bringing them to the floor. He let go suddenly, and sprang to his feet. Pierre's knife grazed his sole; as Leblanc tried to rise Hilary caught him beneath the chin with the other foot. Leblanc groaned and his head went back on the floor.

That left only Pierre in action. Hilary withdrew a step or two. He heard the outlaw breathing heavily as he crouched in the darkness. For the first time he began to be aware of the knocking at the door. It sounded now as if a crowbar were being applied. The yells of the lumbermen came to his ears; but the absurdity of his position did not dawn on him, nor the fact that, when he had settled with Pierre he would have to reckon with the mob outside. He meant to deal with Pierre as he had dealt with the others. But in the darkness he could guide himself only by Pierre's breathing, which sounded now on one side of him and now on the other. Further away Leblanc was moaning.

Out of the darkness Pierre leaped forward. The knife blow flashed past Hilary, who got Pierre by the arms. They began to wrestle as they had done that day in the woods. Here Pierre was Hilary's superior; his physical strength was greater, though he had no force in his blows; and, though Hilary had beaten him that day at the camp, it was by a stratagem which could not be repeated successfully. Gradually the strength of Pierre's arms began to tell. The two panted, straining together, but Pierre was winning. The knife arm was surely slipping out of Hilary's clutch. It reached upward. But at the moment when it was evading him Hilary dropped Pierre's left hand and struck the outlaw between the eyes. As he did so he heard the breathing on the other side of him.

Pierre staggered, and in a flash Hilary had both his hands upon Pierre's right wrist, kneading the veins and sinews until the fist opened. The knife clattered upon the floor. Hilary stooped and seized it.

That was the precise instant when the knife that had been dropped by Louis Duval, wielded by Simeon and thrust upward, found its home beneath Hilary's shoulder.

Hilary, who was still bending forward, stumbled and pitched upon the floor, and lay there.

Lafe Connell, at Monsieur Tremblay's hotel, stretched out his legs upon a chair and puffed viciously at his pipe, while Monsieur Tremblay leaned against the wall and listened to his guest's semi-soliloquy.

"Yep, Tremblay, I'm through now," Lafe was saying. "I'm through for good, and I'm going to wait here till the boat comes to-morrow, and then beat it for Shoeburyport. Sure, I'll be glad to see Clarice—my wife—and the kids again.

"I've put up a good fight, Tremblay, I've stood for things which no mortal man ought to be made to stand for. I've seen it keep raining for six weeks at a time without having sense to stop, and I didn't say nothing. I've seen Father Lucy blessing the cabbages to make 'em grow, and I kept my tongue flat in my head, though maybe it's soured me a little. And I don't want to rub it in any more about this here verandah of yours, Tremblay.

"I've stood for all I'm going to. I've dropped eight thousand dollars in this fool game, and Clarice and me will have to start buying our home again when I get back to Shoeburyport, and maybe I won't hear nothing about it, neither. But when it's a case of throwing away a few thousand dollars' worth of lumber, just because you look upon a strike as a personal offence, and me losing my home, I've finished. I've come to the end. The end—finish—no more. You understand me, Tremblay.

"So that's about all. I take the boat to-morrow, back to God's land, where it rains or shines, without thinking it can't change till the next presidential election, and where the cabbages grow natural, and the verandahs match the houses. And if you hear that Monsieur Askew's head's been cracked open because he thought he was hatchet secretary of the Ladies' Temperance Union, don't you blame me for it, because I've warned him to keep out of trouble till I'm tired. Tired—all in—no more, Tremblay, comprenny?

"I'm going to leave him to his fate," continued Lafe, trying to draw a few more mouthsful of tobacco smoke from his burned-out plug. "It's his fault. I ain't no Carrie Nation. That ain't my job. He'll get his head busted, and he deserves to get it busted."

He shook his pipe out angrily.

"I guess I shouldn't have told him about Louis Duval," he said, "but I was so piping mad I just wanted him to run up against trouble. Maybe I shouldn't have said that. But let him go. It'll be a lesson to him. I wouldn't raise my finger to help him if his head was being busted open right here, before my eyes, Tremblay. Eyes—you know what I mean."

"Oui," said Tremblay; and the word conveyed any significance that its hearer might choose to put upon it. "Oui," he continued thoughtfully, though what he was thinking about was incomprehensible.

"It ain't my job," Lafe pursued. "I'm a family man. I got my wife and kids to think about, and I'm against preparedness. It ain't reasonable to hire a man for manager and then expect him to go round saloon-busting, is it, Tremblay?"

"Oui," answered Tremblay.

"You're right," said Lafe. "Of course it ain't." He filled his pipe again, lit and puffed at it. "I don't know what in thunder's wrong with this tobacco to-night," he said, and emptied it. He put his legs down.

"I guess that pig-headed fool has just about got to the dam," he said. "They'll be breaking his head in ten minutes' time if it's breakable, Tremblay."

"Oui," said Tremblay again.

Lafe crossed his right leg over his left, uncrossed them, and then crossed his left over his right. Then he got up.

"I guess I'll take a stroll up the road and see if the stars are out," he said.

Lafe's stroll was a rapid one. As soon as he had left the porch he almost ran up the hill road toward the cliff. As he panted toward the summit he heard the rumble of wheels in the distance, and presently he saw the curé's rig coming toward him. He hailed.

"Say, Father Lucy, d'you mind giving me a lift into St. Boniface?" he called.

The rig stopped, and Lafe perceived Madeleine Rosny seated at the curé's side. Her hands were clasped, her face agitated and deathly pale. Lafe's hand went up to his hat awkwardly. "I beg pardon, Father Lucy," he muttered.

"Jump in, Mr. Lafe," said the curé. "I'm glad that we met. We need you. We are going to St. Boniface. Jump in, and I shall tell you on the way."

Lafe entered the buggy, and Father Lucien urged on the horse; then he turned and said:

"Louis Duval has opened a saloon in Baptiste's old house and Monsieur Askew has gone to stop him."

"I guessed so, Father Lucy," answered Lafe. "I was just on my way there, in case there was going to be trouble. I guess there isn't likely to be, though. Mr. Askew knows how to take care of himself."

(To be continued)

OUR SUNDAY VISITOR does not beg, but it is willing to accept anything you may care to give for *The Catechists' Training School.*

A Little From Many Helps

The Cost of the Catechist Training School—$245,000.00

Balance Due $43,771.30

Besides carrying the debt on the building, OUR SUNDAY VISITOR maintains the school.

* * *

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

* * *

Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

* * *

"All for Jesus through Mary"
February 21, 1932.

Dear Jean,

If anyone ever asks you if the life of a Missionary Catechist is a dull one don't hesitate to say no! From morning until night she is busy, and her labors never lack variety, as you will see from the experience I am going to quote.

"Catechist and I had an unexpected trip to Gallup this week. Wednesday afternoon about four o'clock one of our girls called us and asked us to take her brother to the hospital. He was only eight years old, but had been out with his brother who was hunting. A bullet had hit a rock, glanced off and come back into the small boy's chest. We rushed him to the hospital sixty-five miles away, where he was given immediate attention. We stayed with him until next morning. Our little charge was getting along nicely when we left."

Calipatria, California,
November 30, 1931.

"Many of our poor are unable to provide their little ones with sufficient nourishing food. A merchant in Brawley has offered to give us vegetables and soup bones. We are having a Mexican lady cook them up and make a hot bowl of soup for the children to take before Catechism classes on Tuesday and Thursday in Brawley. Two bakers are also giving us bread and buns, which we shall serve with the soup. I think we shall have a difficult time trying to serve them, for since there are four hundred children, they will have to take turns. Poor children! they suerly need the soup for they do not get much to eat at home."

It is prayer-time, so I must hasten away. I know you will remember our Catechists in your prayers, that Jesus and Mary may give them strength and courage to surmount every obstacle in their labor for souls.

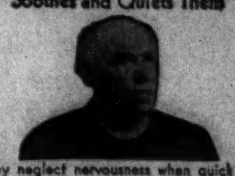
Affectionately yours in O. B. V. L.
Catechist Mary Bernard

* * *

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Nurses. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

* * *

For particulars concerning your vocation to a Missionary life, write:
REV. J. J. EGGSTEIN,
Spiritual Director
Society of Missionary Catechists,
Victory-Noll, Huntington, Ind.

MILLIONS SUFFER FROM NERVES
Pastor's Famous Treatment Soothes and Quiets Them

Why neglect nervousness when quick relief is possible. The World famous Koenig's Nervine soothes the nerves, removes that dangerous nerve tension which is the cause of nervous disorders. Promotes sound restful sleep and tones the entire system. Used for over 40 years in America and Europe. Entirely free from all harmful drugs. Get a Bottle of KOENIG'S NERVINE From Your Druggist Today. FREE trial size bottle sent on request. Use coupon.
KOENIG MEDICINE CO., Dept C-19
1045 N. Wells St., Chicago, Illinois.
Please send me a free trial size bottle of Koenig's Nervine.
Name
Address
City State
KOENIG'S NERVINE

3 Regal Lilies 25c
Mailed Postpaid For
Newest and most beautiful Lily ever offered. This gorgeous Lily growing 3 to 4 feet high. A rapid variety, does well in any soil. Plant this spring and in July you will have Lilies full of bloom, very similar to Easter Lilies. Order today, this special offer made to help you.
Order now while it is fresh in your mind. Send no money. Pay postman 25c plus postage on arrival. Send for our New Book of Bulbs, Plants and everything for the flower garden, FREE.
CHARLOTTE M. HAMES
Dept. 200 Rockford, Illinois

BULBS.
Grown from Selected Seed
3 Lilium Auratum (Gold Banded Lily of Japan), 3 Lilium Candidum (The Old Fashioned White Garden Lily), 3 Lilium Regalia (Regal Lily), 3 Lilium Speciosum Rubrum (Garden Lily), 3 Lilium Tigrinum (Tiger Lily), 3 Lilium Umbellatum Grisea (Large Flowered Orange Lily), 3 Lilium Umbellatum Aurea (Large Flowered Golden Yellow), 3 Lilium Umbellatum Rubra (Large Flowered Crimson), 3 Lilium Umbellatum Sulphurea (Large Flowered Sulphur), 3 Lilium Umbellatum Superba (Large Flowered Orange), 3 Lilium Umbellatum Variegata (Large Flowered Striped), 3 Lilium Umbellatum Vittata (Large Flowered Striped), 3 Lilium Umbellatum Wilsoni (Large Flowered Yellow), 3 Lilium Umbellatum Yellow Queen (Large Flowered Yellow), 3 Lilium Umbellatum Mixed (Large Flowered Mixed), 3 Lilium Umbellatum Mixed (Large Flowered Mixed), 3 Lilium Umbellatum Mixed (Large Flowered Mixed

OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

Contributing Editors: H. C. Hengell, A. Muntsch, S. J., John M. Ryan, C. S. C.

Entered as Second-Class matter May 5, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription Rates:

In United States: $1.00 per year; in Canada and Foreign Countries: $2.00 per year. Three years, $2.75; Life Subscription, $20.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional $10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition.

ADVERTISING RATES:

90c per single column inch, no ad less than one inch published.
70c per inch if 50 inches or more are used in one issue.
Circulation over 22,000 every week in northern Indiana.
For further information write Advertising Department, Our Sunday Visitor, Huntington, Ind.

HUNTINGTON, INDIANA, FEBRUARY 28, 1932

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

FACTS WITH WHICH EVEN CATHOLICS MAY BE UNACQUAINTED

Not by way of invidious comparison, but merely to point out that if the Methodists have reason to boast of their institutions in this, our glorious land, Catholics have even greater reason to do so.

Bishop John M. Moore, of the Methodist Episcopal Church, South, writing in ZION'S HERALD, and quoted by the LITERARY DIGEST, makes the following claims for Methodism in the United States:

"Over 10,000,000 church members!

"An itinerant ministry of 45,000, led by seventy-five Bishops, preaching to more than 70,000 congregations!

"One hundred and fifty universities and colleges, with plants valued at $130,000,000.00, and endowment of nearly $150,000,000.00, with a total student body of 75,000!

"Sixty orphanages, worth $15,000,000.00, caring for 6,500 homeless children!

"Ninety hospitals that cost $65,000,000 serving, every year, 325,000 patients!

"Sixteen publishing houses, doing an annual business of more than $8,000,000.00!

"That is American Methodism, and its combined task. It has strength, robustness, energy, and movement. Its mission is human service with divine end, and in the language of its founder, 'to reform the continent and to spread Scriptural holiness over these lands'."

The Catholic claim would be as follows:

"Over 21,000,000 church members!

"28,000 clergy, led by 120 Bishops, preaching to 18,223 congregations. [This shows how much larger Catholic parishes are and how much less clergy-ridden are Catholics.]

"957 universities, colleges and high schools, with probably 300,000 in attendance; 8,000 parochial schools with 2,300,000 pupils. [Ours cannot claim endowments as great as those of the Methodist denominations.]

"325 Orphan Asylums, caring for 53,000 homeless children.

"157 Homes for the Aged.

"642 Hospitals, costing over $500,000,000.00, and serving probably 2,000,000 patients annually."

According to the United States Census of Religious Bodies, gathered in the year 1926, the total number of Methodists, divided among nineteen bodies, is 8,070,619. This same Census, however, credits the Catholic Church with less than 20,000,000 members, although they belong to one and the same religious organization.

WHEN CHARITY WAS NOT A BUSINESS

Speaking of the decline of charity in the world in favor of philanthropy, of the difference in motives behind religious works to-day and in the good old Catholic days before the so-called Reformation, Brother Robert Lester has this to say:

"On the one hand they had Divine compassion, which spent itself lavishly to heal not so much the ills of the body as the sorrow and bleak despair of the soul born of suffering and sin.

"On the other hand, they now have State aid, looking at the man and woman or child merely as an asset to the nation, and little interested in the more desperate spiritual poverty around. In these days there is an abundance of philanthropy, but that philanthropy is parish relief and the dole, and in the last resort, that appalling fruit of the Reformation—the workhouse.

"In Catholic days the rich were persistently reminded that though they had a right to possession they had no right to spend as they would; that if they passed the just limits of needful spending they were robbers of the poor and oppressors of the poor. Hence, though there were those who 'had' and those who 'had not,' pauperism was a social condition quite unknown.

"Before the Reformation possession of property implied stewardship; after the Reformation it implied ownership as it is generally known to-day."

After enumerating the many and various ways in which provision was made for poor people in Catholic days, Bro. Lester said: "It is no exaggeration to say that the whole parish was organized to translate into action the precepts of the Sermon on the Mount. And the exercises of practical charity were considered as much religious exercises as attendance at church, or the taking part in an ecclesiastical procession."

"Private Judgment and Religious Indifferentism," the article to which this special edition is devoted, is now available in pamphlet form. It is the third of a series of five cent pamphlets which are being published by OUR SUNDAY VISITOR. The three pamphlets, "With Whom is the Catholic Church Unpopular", "An Investigation of the Catholic Religion" and this article can now be had for only fifteen cents, postpaid. Because of the reasonable price the pamphlets must be ordered in groups; the cost of mailing would prevent selling them at such a low price if only a single copy were ordered.

PRIVATE JUDGMENT AND RELIGIOUS INDIFFERENTISM

(Continued from Preceding Page)

any clear perception of the intrinsically divisive implication of the principle he introduced into the religious world. Principles, however, have a peculiar habit—especially when permitted to function for a sufficient length of time—of gradually bringing to the surface in explicit form, implications which were lurking under cover, unperceived and unsuspected. As Cardinal Newman with profound penetration has pointed out: "Principles will develop themselves beyond the arbitrary points of which you are so fond, and by which hitherto they have been limited, like prisoners on parole." (Newman, Cardinal. "Prospects of the Anglican Church.)

The Fruits of Private Judgment

It is this principle of subjectivism, namely, the supremacy of private judgment, which has been working as a leaven in the bosom of Christianity for four centuries, and which is responsible for the present widespread disintegration and anarchy that has torn Protestantism into hundreds of different warring creeds, making soviet Russia with its Bolsheviki revolutions seem in comparison like a model of orderly government. It is this principle which has spread ruin and chaos throughout Christendom, making the divisions in Christianity a laughing-stock in the eyes of the pagan world, and causing them to exclaim to the missionaries sent to convert them: "When you Christians can first agree among yourselves as to the true religion, then come and impart the truth to us—but not before."

It is this principle of subjectivism that is responsible for the sloughing off of clearly defined dogma, the blurring of denominational lines, and the making of religion a matter of the feelings and emotions.

Throwing aside the chart and compass of reason and the north star of a divinely established teaching authority, this principle plunged the bark of religion upon a dark and stormy sea, tossed about by the tempests of subjective feelings and the passions that stir ceaselessly within the human breast. It is this principle, which is the prolific mother of modern religious indifferentism, in which vague half-truths and obvious contradictions dressed up in pleasant sentimental garb are eagerly pressed to the bosom without so much as being questioned for their credentials.

When Rebecca wished to secure for her younger son, Jacob, the blessing and the birthright which Isaac intended for the elder son, Esau, she clothed Jacob with goat's skin that it might appear to the blind father's touch like the coarse skin of Esau. Isaac, hearing the soft voice of Jacob and feeling the rough skin of Esau, voiced his perplexity, saying: "The voice is indeed the voice of Jacob, but the hands are the hands of Esau." (Gen. 27:22.) So the person who holds up to the light of reason and of objective reality the common utterances of the indifferentist that "all religions are equally good and true" will be compelled like Isaac to recognize the dual character of the subject confronting him, and say: "The statement as an intellectual assertion is perfectly false, but the sentiment is kindly and agreeable. It has the voice of Jacob, but the covering of the beloved Esau."

Not Logical, but Popular

The philosophy of religious indifferentism which prevails in America today cannot be explained as the resultant of any sustained effort in logical reasoning. Its roots must be traced back to the principle of subjectivism which Luther introduced into the world in making the private judgment of the individual autonomous and supreme in matters of faith. For, if the principle of subjectivism be admitted then the subjective reaction of the individual, with its large core of feeling and emotion, becomes the sole criterion of religious truth and error. If all the creeds produce about the same subjective reaction, the same emotional response, the individual concludes, and on the basis of his fundamental assumption, concludes quite logicaly, that all religions are about equally good and true. That is why the philosophy of modern religious indifferentism is but the logical sequel of the principle of subjectivism—the twentieth century harvest of the sixteenth century seed.

That this principle of subjectivism is still as dominant in the Protestantism of today as it was in Luther's time is clearly evident from a perusal of Hasting's Dictionary of the Bible, the standard work among modern Protestant scholars. Writing on the inspiration and authority of the Bible as a guide for the individual, A. Steward says therein: "More pressing, perhaps, than even the distrust of criticism which prevails in many quarters, is the search for authority. If the Bible is not to be like an Act of Parliament, operative, 'to the last and farthest extremity of the letter,' how is it to retain that quality which the Westminster Confession ascribes to it of being the *final court of appeal* in all controversies of religion? How is the divine and authoritative element to be separated from the human and fallible? How, in fact, is revelation, in the sense of communicated knowledge, possible by means of the Scriptures? . . . Denney quotes with approval the words of Robertson Smith, in which he gives a modern rendering of the testimony of the Holy Spirit: 'If I am asked why I receive Scripture as the word of God, and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant Church: Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him His will for our salvation. *And this record I know to be true by the witness of His spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.*' Denney, however, clearly perceives what we have pointed out above, that this is 'a doctrine of the Divine message to man,' not 'a doctrine of the text on Scripture.' His view is that coming to Scripture 'without any presuppositions whatever,' without any 'antecedent conviction that it is inspired,' we become convinced that it is inspired because 'it asserts its authority over us as we read,' it has *'power to lodge in our minds Christianity and its doctrines as being not only generally but divinely true,'*—its power to do this being 'precisely what we mean by inspiration.'" (Dictionary of the Bible, ed. by James Hastings, Vol. I, p. 298. Scribners, N. Y.)

But neither Steward, nor Denney, nor Smith throw a single ray of light upon the baffling problem of explaining why so many divergent and contradictory interpretations result from the perusal of comparatively simple passages if each individual reader is really inspired as to the truth contained therein by the Holy Spirit. How can the Holy Ghost, the Spirit of Truth, inspire individuals to draw from the Holy Scripture contradictory meanings? In seeking to make each individual inerrant in his reading of the Bible, they make the Holy Spirit the father of lies and falsehood. If each individual feels "assured that none other than God Himself is able to speak such words to my soul," then there remains no external authority to check the vagaries of the capricious spirit, for each individual has constituted his own subjective reaction as the final court of appeal. Is it any wonder then that Protestantism continues to this day to be the fertile mother of sects and divisions that it was in Luther's day? For, in its very bosom it still harbors the principle of subjectivism, the principle of division, with no external or objective agency to restrain it from breaking out on its ceaseless rampage.

Stronghold of Religious Indifferentism

It is interesting to note that the phenomenon just described is peculiarly characteristic of America. In probably no other country in the world is the view that it does not matter what religious creed a man professes, so widespread as in America. In traveling through the various countries of Europe one finds the people surprised on hearing of the not uncommon practice in America of persons attending the services of a particular denomination on one Sunday, and the services of a different church on the next. True, religious indifferentism has filtered through in a small degree into a number of countries, due to a considerable extent to the spread of American travel and to the infiltration of American literature. America remains, however, its true home, and the paradise where it thrives most luxuriously.

The question may be raised, however, as to why America should be the special breeding ground of religious indifferentism. The explanation is to be found in the consideration of the following circumstances: First, the population of this country has become a virtual cross section of the population of the Old World, and a mosaic of its different religions. It has had, therefore, for many years a far greater diversity of religious faiths than any other country in the world. The diversity resulting from the adherents of the various religions in the Old World bringing their creedal viewpoints with them to the New World has been further increased by continued divisions within denominations, and by the birth of many new sects indigenous to American soil. It is an unusual year, indeed, that does not witness the arrival of one or more sects.

The spectacle of over two hundred different sects proclaiming different creeds, each insisting upon certain important features which all the others are lacking, and which it alone has, so overwhelms the ordinary man in the street as to leave him in a daze of bewilderment and confusion. How is he to find time to investigate each of these myriad creeds to ascertain which is the true one? The prospect of accomplishing such a Herculean task simply staggers him. Furthermore, he sees the leaders of all these denominations hopelessly disagreeing among themselves. What is the reaction of the ordinary layman to this Babel of confusion and contradiction? It is as natural as it is inevitable. It is the feeling that it does not matter much after all what a man believes as long as he does what is right. It is the *easiest way of escape* from a difficult and disagreeable task. It is the pleasant path of least resistance—the route chosen by the vast millions of pleasure loving Americans. It is in consonance, too, with the principle of subjectivism in religion.

The Easiest Way

The second factor in the espousal of indifferentism by the American people as their dominant religious philosophy may be found in the fact that the principal emphasis of this philosophy is upon the action rather than upon the thinking that lies behind the act. It stresses the importance of getting results. In so doing it harmonizes with the national temperament of the American people as a nation of "doers" rather than thinkers. The motor type is regarded with the highest esteem. Functionalism is the prevailing philosophy in business—the philosophy of "getting things done." By this standard a man's success is largely measured. Americans are particularly fond of the scriptural text: "By their fruits you shall know them.'' We have made it our national shibboleth.

In thus emphasizing the importance of action and conduct the indifferentist is right. For the viewpoint of the religious indifferentist is not completely fallacious. Nothing that is totally erroneous could ever have won the number of adherents which indifferentism has won. It is a half-truth, and it is because of the germ of truth that is in it that it has won its following. While correct in its emphasis upon the importance of conduct, it is myopic and wrong in its neglect and denial of the importance of an objectively sound and truthful creed as a basis of religious faith. It overlooks the fact that all conduct has its roots in thought. If the thinking is erroneous, the resultant action will not be entirely correct, but will reflect the shortcoming in the thought. It overlooks also the fact that God wishes to be worshipped not only in deed but in thought. He wishes the homage of our minds as well as of our bodies. The indifferentist does not apparently advert sufficiently to that scriptural counsel which expresses so profound a psychological truth: "As a man thinketh in his heart so is he."

They Lack Religious Instruction

The third factor may be traced to the fact that in America all denominational creeds enjoy the same political rights. They are all equal in the eyes of the civil law. There is undoubtedly a tendency to carry over this concept of the equality of all creeds from the sphere of jurisprudence to the field of reason and conscience. The tendency toward this carrying over in thought is further increased by the complete exclusion of religious instruction in the public schools, so that the majority of the people of America have but vague general ideas as to definite religious doctrines. Consequently they fall rather easy victims to such specious shibboleths of the indifferentist as: "It doesn't matter much what a man believes as long as he does what is right." "All religions are about equally good." These pass ingratiatingly before their eyes with all the solemn splendor of unquestioned platitudes.

From what has been said thus far, it will be seen that the key to the solution of the perplexing problem of discovering how millions of people in America could espouse the philosophy of religious indifferentism with all its contradictions and inconsistencies, is to be found in the principle of subjectivism introduced into the religious world by Luther. By making the private judgment of each individual supreme, this principle became the prolific mother of innumerable religious sects. Confronted with the Herculean task of determining which one of these hundreds of warring creeds was really the true Church of Christ, vast numbers of the American people have simply raised aloft the white flag—surrendering to the apparent hopelessness of such a task and seeking an easy escape by declaring that all creeds are about equally good and that it doesn't matter much anyway what a man believes as long as he does what is right.

Associate Editor Called By Death

(Continued from Preceding Page)

the Bureau of Information, the Children's Page and as make-up manager of the paper.

In 1925, when the Most Rev. John F. Noll, D. D., was consecrated Bishop of Fort Wayne, Father Kelly was made Managing Editor of OUR SUNDAY VISITOR, and served the paper in that capacity until his death.

Father Kelly's death will be widely mourned. He had made many friends not only in his own home and diocese, but throughout the country, through the medium of the paper which he served so well, and which carried his name and the fruits of his endeavors to hundreds of people in every State in the Union. His friendship, association and services will be especially missed in the offices of OUR SUNDAY VISITOR and in his parish, where he was known to be the staunch friend and helper of all who knew him.

Funeral arrangements were not as yet completed at the time this paper went to press, but assurance was given that the funeral would be held at St. Mary's church, Huntington, and that the Most Rev. John F. Noll, D. D., would officiate at the services.

To Those Desiring

SAFE INVESTMENTS

We recommend and offer for sale notes on Catholic Church property in denominations of $500.00 and $1,000.00 each bearing five and one-half per cent interest payable semi-annually.

Please write for circular.

JOHN A. SCHMIDT & CO.
10 SOUTH LA SALLE STREET
CHICAGO, ILLINOIS

Write for Yours Today

Every Catholic home should have a Luminous Crucifix. It is beautiful in the daytime, shining with a mystic blue glow in the dark. Highly polished wooden cross, size 11½ inches long 7 inch figure. Most beautiful crucifix ever made. Each crucifix put up in neat presentation box, with directions in English, Spanish, French and Polish.

Special introductory price $1.50 each or send $3 cents deposit—balance C. O. D. Write for it today.

UNITED NOVELTY MFG. CO.
1020 Milwaukee Ave. Chicago, Ill.
Tremendous Seller at Missions
Agents Wanted

5% - 7% Guaranteed for Life by investing through

S. V. D. ANNUITY PLAN

(S. V. D.—SOCIETY OF THE DIVINE WORD)

You will be remembered in thousands of PRAYERS and MASSES every year, now and also after your death.

Make your money help God's Cause. Write today for information, address

Rev. Father Ralph, SOCIETY OF THE DIVINE WORD, Techny, Ill.
Please send me information about the S. V. D. Annuity Plan.

Name _____

Address _____

NEWS FROM OUR DIOCESE
OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT
John T. Yelser
211 Badin Hall
Notre Dame, Ind.

Members of the Rosary Society of Matthew's church entertained with Washington's Birthday banquet at thirty o'clock last Sunday evening the school hall. The Rev. E. G. rling, of Elkhart, Ind., and Mr. Leo tley, a member of the faculty of tre Dame University, were the akers of the evening. Dinner was ved at six-thirty. Mrs. L. O. Mey- president of the society was in rge of the entertainment.

The general auxiliary of the Knights Columbus met in the Knights of lumbus home Monday afternoon, bruary fourteenth. The members joyed an afternoon of bridge and rs. Walter Fegan was awarded the vor for high score. During the bus- ss session, election of directors was ld and as a result the following mbers were elected: Mrs. Ben Tur- k, Mrs. Jacob Lechner, Mrs. C. E. rtholomew, Mrs. Jerome Claeys, rs. Harry Richwine, Mrs. F. J. Sum- rs, Mrs. D. J. Patterson, Miss Elea- re Lewis, Miss Marie O'Brien and as Adele Wills. The next meeting ll be held in the Knights of Colum- s home on March seventh.

Mrs. Helen Fleming-Czahorska, na- nal legal counsel of the Polish Wo- n Alliance of America, delivered the incipal address at the Washington -centennial program of the Young ople's Progress of St. Casimir's par- h last Monday evening in the parish ditorium.

Literary clubs from St. Adalbert's, Hedwige's, and St. Stanislaus' at- nded the program. The honorary ests were Mrs. Harry Slominski and rs. Mary Smoger. Miss Lucille uba was general chairman of the ertainment.

At a recent business meeting of the hletic club of St. John Canty socie- No. 605, of St. Adalbert's parish, e following members were elected to ices: Joseph Dabros, chairman; onard Starczewski, recording and ancial secretary; Al Andrzejewski, seball manager; Leo Ciesielski, asurer; Michael Barry, business nager and coach; Edward Lukasie- z, indoor manager. Plans were o made for a dance to be given after ster in St. Adalbert's ball room. Ed- rd Nowacki was appointed chair- n of the affair.

The St. Stanislaus' Kostki society the Polish Roman Catholic Union nsored a bunco party last Tuesday ht in St. Casimir's auditorium. The rty was well attended and many at- ctive favors were awarded. The mmittee in charge of the affair in- ded the Misses Sophia Strojna, phanie Kozuch, Pearl Stajhowski, n Strojna, Victoria Grontkowski, na Kozuch, Sophie Stajnowski and cille Szuba.

Children of St. Adalbert's school ed the nation-wide celebration of Washington bi-centennial last nday night by their presentation of very delightful program in the ool auditorium. This entertain- nt marked the first appearance of a enty-piece orchestra, comprised of ool children under the direction of Felician Sisters. The skill with ich the orchestra rendered its se- tion in its first public appearance ought much applause from an ap- ciative audience. The program in- ded a number of drills, playlets, gs and recitations.

The St. Hedwige High school stu- nts will present an elaborate enter- inment commemorating the bi-cen- nial of George Washington this ening at eight o'clock in the school ditorium. The students have been actising on their parts for the last w weeks in an intensive manner and ould present one of the best devel- ed and most finished programs pre- nted in honor of the "Father of Our untry."

The program includes several eeches concerning the life of Wash- rton by students, two plays—"The irit of Seventy-six," presented by mbers of the Freshman class, and ispatches From Washington," pre- nted by members of the Junior and nior classes, several musical com- itions by the High School orches- , and a closing address by the Rev. A. Gruza, C. S. C.

ST. MATTHEW'S PARISH HONORS MEMORY OF WASHINGTON

At a banquet sponsored by the wo- n of the parish, the memory of rge Washington was celebrated on nday evening, February 21. The stmaster was Dr. P. J. Birming- m, M. D. Professor Leo T. Flatley the College of Commerce, Univer- y of Notre Dame, principal speaker. her speakers included Mr. George ch, instructor at the Riley High hool, South Bend, and the Rev. E. Werling, pastor of St. Vincent's rch, Elkhart.

Choir members and Mr. and Mrs. P. LaCava furnished the music.

NOTRE DAME NEWS

NOTRE DAME

Officers for the Notre Dame Welfare ague were elected at a meeting Fri- afternoon, February nineteenth. s. William S. Moor was elected sident; Mrs. J. C. Kintz, vice pres- ident; Mrs. Merlin Guthrie, secretary; and Mrs. C. E. Bartholomew, treasurer. Chairmen named are: Infant welfare, Mrs. L. S. Kingsbury; material relief, Mrs. G. A. Farabaugh; entertainment, Mrs. Herbert E. Jones; rural school, Mrs. Edward J. Claffey; and publicity, Mrs. Edwin Barthman.

A tea in honor of George Washington was held last Tuesday evening at St. Mary's college. After a delightful dinner in the school refectory a program in commemoration of "The Father of Our Country" was presented in the assembly hall. The remainder of the evening was spent dancing the quadrille, the Virginia Reel, and other square dances. The students attended the affair in colonial costumes with the president and vice president of each class representing George and Martha Washington.

"THE WEDDING CAKE"

The senior class of St. Mary's College will present a play, "The Wedding Cake" for the entire student body in St. Angela's hall on February 19. The leading role has been assigned to Miss Jean Mary Beach of Chicago.

BICENTENNIAL CELEBRATION

On Tuesday, February 23, the underclassmen will entertain the upper classmen of the College with a tea in honor of Washington. The tea, which will be held in the afternoon, is another of a series of affairs planned to celebrate the bicentennial.

CONCERT GIVEN

Harry Farbman, a violinist of recognized repute appeared in a concert the evening of February 14 with his accompanist, Doriss Wittich. His program included mostly classical pieces and those stressing violin technique. So popular was this musician that he was forced to give three encores.

ELKHART

CORRESPONDENT:
Margaret Allen
612 Gardner Court
Elkhart, Indiana

D. OF I. BENEFIT PARTY

Mrs. Rose Murphy opened her home at 1626 Thomas St. Friday afternoon February 19, for a benefit card party for the Daughters of Isabella. There were ten tables in play and prizes in pinochle went to Mrs. Pearl Holtz, bridge Mrs. D. A. Peterson, bunco Mrs. Callista Sonders. The committee in charge served refreshments. Mrs. Helen Fay was chairman of the committee.

VILLAGERS

A business session of the Villagers meeting was held Thursday, February 18, 1932. Plans were made to give one-act plays at the meeting for entertainment. After the meeting bingo was played. Refreshments were served by the committee. The rest of the time was spent in dancing.

ALTAR SOCIETY DINNER

Division No. 3 of the Altar Society, chairman Bessie Coleman, will hold a dinner at the school hall next Sunday. Serving will start promptly at 11:30 and will continue till 2:30. Mrs. Helen Shafer is in charge of the dinner. Admission will be 50c for everyone.

ALTAR SOCIETY FEEDS NEEDY CHILDREN

The Altar Society dinners for the needy children were very successful. Twenty needy children were served, also many paid dinners. Donations were made by people in the parish.

MISHAWAKA

Honoring the cast of St. Bavo's Player's club three-act play which was presented recently, members of the society entertained at a dinner Tuesday night, February sixteenth. Covers were placed for forty guests seated in the school auditorium. The Rev. Otto Kellar acted as toastmaster and short addresses were given by Francis Boehnlein, Miss Suzanne Heyde, Michael Van Houtdreve, William Harvey and Camiel DeMeulaenere.

The committee in charge of arrangements for the dinner was composed of Cyriel DeCook, Miss Pauline Miller, Miss Emma Van de Putte, and Ned DeMunck. After dinner the evening was spent informally.

Circle No. 7, St. Monica's Rosary society, was entertained in the home of Mrs. Ellis Zerbe Wednesday night, February seventeenth. The evening was passed pleasantly playing cards and high scores were made by Mrs. Guy Hood, Mrs. A. G. Rauner, Mrs. Aloys Goeller and Mrs. Christian Roth. On March second Mrs. Conn Horton will entertain the circle in her home on thirty-second street.

Mrs. Eugene Replogle was hostess to St. Monica's Rosary society number two, Thursday afternoon, February eighteenth. Mrs. Fred Yost was awarded the bridge favor, and Mrs. Don Shaffer, the bunco prize. Consolation prizes were awarded Mrs. Julius Philion and Mrs. Fred Blume. Mrs. George Friedman will entertain the society at her home March third.

Funeral services for Alfonse Heyde, 228 W. Eighth street, who died Friday afternoon, February nineteenth, were held at nine o'clock last Monday morning from St. Bavo's church. The Rev. Otto Kellar officiated at the burial which took place in St. Joseph's cemetery.

LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
414 Tenth St.,
Logansport, Indiana

GEORGE WASHINGTON PROGRAM PRESENTED

In observance of the George Washington Bicentennial, pupils of St. Joseph's school, Logansport, presented a miscellaneous program Friday afternoon, February 19, in the school auditorium. Children of the ninth grade gave "Characteristics of Washington," after which Harry Berkshire read, "'Tis Splendid to Live So Grandly." Grade eight presented, "Mount Vernon Bells" and joined grade seven in giving "Flags Under Which Washington Served", and "The American Creed and Flag Salute." "An Intelligent School", "A Modern Washington" and "Flag Song" were sponsored by pupils of grades four and five while grades three and four presented "Our Washington." Grade four boys entertained with "Little Boy Washington" and the program concluded with "Flag Song and Drill" by grades one and two.

ST. VINCENT'S GIVES WASHINGTON PROGRAM

Pupils of St. Vincent's school, Logansport, presented a program Friday afternoon, February 19, in the school auditorium honoring George Washington's birthday.

HUNTINGTON CATHOLICS WHIP PERU KAYSEES

The St. Charles' Cardinals basketball team of Peru journeyed to Huntington recently and were defeated by the strong Huntington K. of C.'s, 30 to 24. Huntington led, 8 to 7, at the half.

Fewer fouls were called during this game than any other game the Cardinals have participated in this year, only eight personals being committed by both teams. Pfister, Huntington back guard, was taken out of the game in the last quarter because of being charged with four fouls.

Bill Baber was high point man for Peru with four baskets or eight points to his credit and T. Kasper, K. of C. forward, hit the basket five times for ten points, to be the most outstanding player for Huntington. Huntington held the lead the entire game and the Cardinals' threats did not materialize enough to overpower the strong Huntington offense.

The St. Charles' reserves also fell victims to the reserve team of the K. of C.'s by the score of 21 to 14 in the preliminary game. Huntington led at the half, 8 to 7. Warder was high point man for Peru with five points and B. Scheiber was the most outstanding player for Huntington with ten points.

ST. CHARLES' CARDS LOSE CLOSE GAME

The St. Charles' Cardinals basketball team of Peru fell victims to the newly organized Methodist Fliers, 26 to 21 in a hard fought game played in the St. Charles' gym recently. The Methodists led the Cardinals 16 to 15 at the half.

The Methodists took an early lead and held the advantage throughout the greater part of the game. Homer Giek, former Peru high school star, scored ten points to be the most outstanding player for the Fliers while Venice and Smith each scored six points for the Cardinals. Ten fouls were called against the Cardinals and seven personals were chalked up against the Methodists.

The Cardinal reserves defeated a pick-up team known as the Blackhawks, 23 to 20 in an overtime game played as a preliminary game to the Cardinal-Fliers game. Richard Horne suffered a broken arm in this game.

HUGH LIGHTON, 50, OF PERU, EXPIRES

Hugh Lighton, 50, a well known Catholic, died Wednesday night, February 17, in the city hospital at Peru. Mr. Lighton, who had been ill for the past six weeks, is survived by one sister, Mrs. Mary McCarthy of Bedford. Funeral services and burial took place at Bedford.

HAMMOND

CORRESPONDENT:
Mrs. G. Elma Jacobs
4130 Forsythe Ave.,
East Chicago, Indiana

Seniors of C. C. H. S. Dramatic Guild To Appear In Morality

On the afternoon of March 6th members of the Catholic Central Dramatic Guild will appear in a double performance of the quaint old morality play entitled "Everyman." March 6th of the present year is styled "Laetare" Sunday, marking the middle of Lent. This Sunday ushers in a momentary respite of joy, as it were, at the thought that now more than half of the penitential season has passed. Human hearts and nature are essentially the same, and the idea of penance is one laden with the feeling of a certain oppression. Hence there is rejoicing in the prospect of the finis of the time set aside for special acts of mortification. In circles of the local Catholic Central High School "Laetare" Sunday has been set aside for the rendition of an annual Lenten play. Plays during this season of the year of necessity bear the stamp and imprint of religious character and devotion.

"Everyman," retained for the performance of March 6th, is classified as a morality play. Dating back in time to the Middle Ages, the explicit purpose of this type of play is the inculcation of some moral or ethical truth. It represents a religious type of drama. The motive underlying "Everyman" may be summarized with these words: "How the High Heavenly Father sendeth Death to summon every creature to give an account of their lives in this world."

All of the dramatis personae are abstract personalities, such as the Messenger or Doctor, Everyman, Death, Riches, Knowledge and all of the virtues. Naturally the impersonation of these ideas requires special training and inspired understanding on the part of the actors. Despite the greatness of the present venture, Seniors of the local school are anticipating success under the capable guidance on the part of their instructors. "We expect to be able to rise to the heights of attainment set by the standards of former classes, and secretly hope to surpass our predecessors, if possible." With such high ambitions forming their inspiration, the performance of the Seniors promises no slight degree of success.

CATHOLIC CENTRAL DRAMATIC GUILD
Presents Stirring Morality Play
"EVERYMAN"
March 6th at 1:30 P. M. and at 8:00 P. M.
C. C. H. S. Gym. HAMMOND

CALUMET REGION

John W. Galvin

East Chicago. — Funeral services for the late John W. Galvin, former superintendent of the Inland Steel open hearth mills here and city councilman for two terms, was held Tuesday morning, February 23, from St. Patrick's church.

Mr. Galvin met his death the previous Wednesday when he was struck by a street car while visiting in Long Beach, California. The body was received in Indiana Harbor Monday morning and laid in state in McGuan's Mortuary until Tuesday morning where it was viewed by countless sorrowing friends.

The Rev. James F. Connelly, an old friend of the deceased and pastor of St. Patrick's church, read the funeral Mass after which interment was made in Mt. Olivet cemetery in Chicago.

Mr. Galvin came to ths city in 1903 to become superintendent of the new Inland Steel Company open hearth mill department and during his long residence here he was an active and constructive leader in industrial and civic life. He was 83 years of age at the time of his death.

Despite his advanced age, he was still active and had gone to California for a winter vacation. In the steel industry he was a pioneer in the development of open hearth furnaces and studied in Europe when the first steel mills were built 64 years ago, and returned to become one of the leaders in building of the American industry.

HAMMOND.—A joint meeting of the St. Alyosius' and Immaculate Conception Sodality of St. Joseph's parish here, was held Tuesday night at which several Notre Dame football stars were guests of honor. An autographed football was given as door-prize.

EAST CHICAGO. — One of the finest examples of the American clergy was entertained here on Tuesday night, February 23, in the person of the Rev. H. A. Darshe, national chaplain of the American Legion, who spoke at the community program in observance of the two hundredth anniversary of the birth of George Washington. The affair was held at Washington High School auditorium and the public was invited.

The drum and bugle corps of Twin City Post was on hand with martial music, under the direction of Rev. O. P. Manker, and members of Pulaski post were cooperative in making the program a success.

The Rev. Harris A. Darshe, of Bradley, Ill., was elected national chaplain of the American Legion at the 13th national convention held in Detroit, Michigan. Father Darshe was born in Bourbonnais, Ill., June 8, 1888, of French-Canadian parentage. He was graduated from St. Viator college of Bourbonnais, receiving the degree of Bachelor of Arts in 1909 and Master of Arts degree in 1911. He entered St. Viator seminary in 1909 and was ordained to the priesthood in 1912. His first charge was as pastor of Notre Dame church in Chicago.

EAST CHICAGO.—Last Sunday at the eleven o'clock service the choir of the Church of the Holy Nativity here, sang a very beautiful communion service composed by its director and organist, George Cefga.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

WASHINGTON HONORED

The pupils of St. Ann's school presented a program commemorative of the bi-centennial of George Washington in the school hall Sunday and Monday evenings, February 21st and 22nd. The program included an historical operetta "Betsy Ross, or the Origin of Our Flag," a playlet, "All Honor to Washington," and the minims assisted by the Rhythm band took part in games and dances of Washington's time.

Rosemary Haaga, played the part of Betsy Ross in the operetta; Woodrow Carroll, George Washington; Joseph Cavanaugh, Robert Morris, a financier; George Bohan, George Ross, Betsy Ross' uncle, accompanied by a chorus of soldier boys, sailor girls and flag girls.

PATRIOTIC RITES AT ST. FRANCIS'

A special program in honor of George Washington was presented by the Junior class of Saint Francis' High School, Friday afternoon in the school hall. The auditorium was artistically decorated with portraits of Washington, patriotic emblems and flags. Addresses, playlets and dances made up the clever program. The program was as follows: "A Cup of China-Tea," "A Scene of The Revolutionary War," (both playlets). A cleverly trained tap chorus directed by Margaret Kessner, a member of the junior class, "The Wooden Soldier and the China Doll." Besides, there were recitations, instrumentals, songs and dances of Washington's era.

FOR CORRECTION

Referring to the article of last week's issue, concerning the election of officers of the Holy Name Society of St. Mary's church, I wish to correct the president's office. Mr. Robert Shaw was elected President instead of John Wagner.

WASHINGTON PROGRAMS

The pupils of St. Boniface's and St. Lawrence's schools presented George Washington programs Friday evening in the respective school buildings. In the St. Boniface's program, J. Wurtenberger extended greetings and the Boy Scouts appeared in a flag salute and drill. In a playlet, "George Washington, Midshipman," the following took part: D. Costello, A. M. Robinson, R. Aschenberg, M. Moelman, R. Shriner, W. Sanders, L. Butz, and C. Linder. Charles Wilhauck delivered an appropriate address and the following girls gave a colonial dance: M. A. Stueve, M. Firnback, L. Butz, C. Reifers, D. Costello, R. Baker, P. Ahler, J. Dolan, J. Dienhart, E. Schilling, J. Shriner, J. Brady, appeared in the tableaux, "Valley Forge." Joseph Lehnen had charge of the music.

St. Lawrence's auditorium and class rooms were beautifully decorated with portraits of Washington and patriotic emblems. The audience was invited to inspect a pupils' exhibit of posters, drawings, booklets and essays depicting phases of the life of Washington. The program for the exercises was as follows: "Sing a Song to Washington," "Song of Stars," "Name of Washington," "Father of the Land," "We Celebrate Today," "The Cherry Tree Hero," "I'm George Washington," "February's Famous Days," (playlet), "In Memory of Washington" (playlet), "Why We Celebrate Washington's Birthday" (playlet), "Episode of the Revolutionary War," "Flag Salute," "Star Spangled Banner."

LITTLE FLOWER SOCIETY

The Little Flower Society of St. Lawrence's Church held their monthly meeting Wednesday evening, after church services. During the business meeting plans were made for the annual spring card party to be held Tuesday evening, March 29, Miss Mayme Lojg, president, appointed the following committees: Ann Hildenbrand, tickets; Wilhemina Ebel, publicity; Margaret Seipel, Florence Dewenter and Cecelia O'Connor, prizes. The remainder of the evening was spent in contests with prizes awarded to the Misses Helen Deephouse, Barbara Redinbo, Wilhemina Ebel, Stella Higgins, Mildred Moser and Edith Connell. The attendance prize was awarded to Miss Mary Grogan. George Washington suggestions were effectively carried out in decorations. The Misses Ann and Regina Schrader and Louise Schmidt were hostesses.

MUNCIE

CORRESPONDENT:
Miss Kathleen Meehan
410 S. Madison St.,
Muncie, Indiana

TIPTON

MISS MARY DALTON

Miss Mary Dalton, former resident of Tipton, died at her home in Indianapolis last week following a stroke of apoplexy. She was the daughter of the late Mr. and Mrs. Chris Dalton, pioneers of St. John's Church. The name of her father appears on the corner stone of the parish hall of St. John's parish and was carved there along with that of the pastor and other trustees, all of whom have passed to their reward.

The recent death of Miss Constance O'Ddow brought sorrow to her many friends in Tipton where she resided for many years. She had acted as housekeeper for many priests in several cities of the Fort Wayne diocese. Miss O'Ddow has been a resident of Tipton since 1894 when she came from Fort Wayne to be housekeeper for the Rev. A. J. Kroeger and remained there until his transfer to St. Joseph's parish, Logansport, to which place she accompanied him. She later took up her residence at St. Joseph's Motherhouse, Tipton.

Funeral services were conducted at St. Joseph's Church, Elwood, with Father Huemmer of St. Joan of Arc Church, Kokomo, celebrating the Mass. Monsignor Bliegel delivered the sermon.

Textile Industry Ills Discussed At Catholic Meeting

New Bedford, Mass.—The first Catholic industrial conference in the textile area of New England, held here, a textile center, drew an attendance ranging from 500 to 800 persons and closed with a banquet attended by 600.

The theme of the conference, which was sponsored by the Most Rev. James E. Cassidy, Auxiliary Bishop of Fall River, was the application of Pope Pius XI's Encyclical "Reconstructing the Social Order," to American industry and particularly to the textile industry.

Pope Pius calls for the family living wage, an "ample sufficiency" for labor, a change of the wage contract into a partnership contract, the Rev. Dr. John A. Ryan, director of the Social Action Department, National Catholic Welfare Conference, said in the opening address. He went on to say that when a company could not pay a living wage, if the cause was inefficiency that was no excuse for the employer; if the cause was low prices, the public and the industry were responsible; and in any case, employers and labor, with the help of government action, should counsel together to find the way to pay a living wage and if they fail should consider whether the business should continue.

A family supported by the charity of the State of Massachusetts gets from seven to nine dollars a week more to live on than the actual average week by week earnings of cotton mill workers in the state and have besides a sense of security and receive additional money for medical care when they need it, said the Rev. Thomas R. Reynolds, Director of Charities in Boston. He quoted from the State Department of Labor and Industries and from relief agencies upon wages and charity budgets to confirm his statement. Average earnings a week in December, he said, were $14.40 and were $16.52 during the year, while the charity agencies give a family of four around $23 or $24 a week.

Accomplishments Of a Lafayette Mission Circle

Dear Circle Member:

Do you realize we are enjoying an anniversary? Ten years ago Mary Ann Mission Circle was formed by Mrs. Gude and has made a steady and healthy growth in the ensuing years. We believe many words will not convey to you one-half so vividly the accomplishments and activities over this ten-year period ending December 31, 1931, as will a brief report of finances:

Collections—		
Cash from dues	$5309 75	
Cash from Card Parties, etc.	2241 00	
Total Receipts		$7550 75
Disbursements—		
Native Priest and Catechist Sup.	$3925 00	
Babies Ransomed	170 00	
Altar and Household Linens	1718 39	
Maryknoll Leper Colony	640 80	
Misc. Foreign Mission Benefits	812 99	
Sundries	236 94	
Total Disbursem't		$7504 12
Bal. on hand Jan. 1, 1932		$ 46 63

At first we gave to three Foreign Mission Centers,—Techny, Maryknoll and Bengalese, but our list has grown longer and we now receive letters of thanks from the following places: Stephen, South Dakota; Moscow, Idaho; Grant, New Mexico; Kirkville, South Dakota; Sullivan, Ind.; Gary, Ind.; Thurston, South Dakota; Maryknoll Convent; Dr. Anna Dengal, Washington, D. C.; Chamberlin, South Dakota; St. Columbia, Nebraska; Holy Cross Mission in Aslaka; Marian Hill, Detroit (whose field of work is in Africa); Marty, South Dakota; and Sisters of Providence in China.

Every year we have sent out cartons of materials and for the past four years have averaged twenty-four cartons each year. These boxes contained household and altar linens and supplies, toys, medicines, clothes, soaps and such necessities. We have supplied more than a thousand sheets and pillow cases, hundreds of towels, about two hundred comforts, much underwear and warm outer clothing for children, a statue for Bengalese Seminary, sixty painted Burses, sixty Ciborium Covers, sixty Palls, ten Sick Call Burses, ten Sick Call Stoles and altar linens to the number of more than fifteen hundred pieces.

You thought, probably, when you joined ten years ago, that it was a good cause—the Circle a novel affair that might carry on for a while, but, eventually, like many good projects, die of inanition. This report contradicts that early impression and will convince you, absolutely, that God's blessing rests on Mary Ann Circle.

And with His blessing, and your continued support, we can look forward to another ten years of real accomplishment!

The Mary Ann Mission Circle,
Miss Helen McGrath, Cor. Secy.

Papal Delegate, Cabinet Member At Mass Honoring Washington

(Continued from Page One)

whose members attended St. Mary's parish for 80 years, and the Very Rev. John F. Fenlon, S. S., representing the Sulpician Fathers, a member of whose Order was Archbishop when the cornerstone of the historic church was laid.

Preceding the Mass, the distinguished prelates and members of the clergy were escorted in procession from the rectory to the church by a platoon of United States Marines from the Quantico Barracks. The same Marines stood at attention in the center aisle of the church at the Consecration.

The Very Rev. T. A. Rankin, pastor of St. Mary's, in thanking the distinguished guests for their co-operation in the arranging of the bi-centennial Mass of thanksgiving, particularly expressed his gratitude to Bishop Brennan.

"Prayer for Authorities" Read

The "Prayer for the Authorities" composed by Bishop Carroll was read by Bishop McNamara.

The eulogy delivered by Dr. Guilday was a carefully-prepared study of the "Father of His Country." The priest-historian traced the career of America's greatest hero and showed that throughout his life he was guided by a sincere belief in Divine Providence. Many of his important letters were quoted, particularly those which Washington wrote in response to the congratulations of the great religious bodies shortly after his election as the first President of the United States.

The Apostolic Delegate gave the Pontifical Blessing at the conclusion of the Mass and the entire congregation joined in the singing of "America."

The distinguished guests were present at a reception at the George Mason Hotel which followed the Mass.

"Those girls are alike. They must be twins."

"No relation. They patronize the same beauty parlor."

MUNCIE DISTRICT

This district includes the counties of Blackford, Delaware, Grant, Hamilton, Jay, Madison, Randolph, and Tipton.

Important places: Marion, Muncie, Gas City, Hartford City, Tipton, Elwood, Alexandria, Anderson, Dunkirk, Bryant, and Union City.

The correspondent for this district is:

Miss Kathleen Meehan,
410 S. Madison St.,
Muncie, Indiana

Pastors, parish organizations and responsible individuals are invited to send items of interest to Miss Kathleen Meehan, or directly to the Diocesan Editor.

News items coming from those not on our staff of correspondents must be prepared in the way in which the writer wishes the article to appear and signed with the full name and address of the person sending it. News intended for publication must reach us not later than Tuesday morning preceding the date of issue. This early printing date is necessary because of the large number of copies of the Diocesan and National editions that must be printed each week.

THE REV. AQUINAS KNOFF,
Diocesan Editor,
OUR SUNDAY VISITOR,
Huntington, Indiana.

12 Conversions Held Due To 4-Months-Old Catholic News Stand

Detroit.—A report of the four months' activities of the Catholic Bulletin News Stand here states that twelve persons have become converts to the Catholic Church through the influence of the stand, the converts having become interested through the literature and information supplied at the stand.

The stand sold about 2,500 books, pamphlets, papers, magazines and the like, the report discloses, the most popular among the pamphlets being those on social and economic questions, Socialism, and birth control.

Son Of Famous "Rose Of the Rancho" Dead

San Jose, Calif.—Descendants of early Californians gave final tribute to Policronio Escolastico de Guadalupe Anzar, 81, grandson of the famous General Jose Castro and the oldest living alumnus of the University of Santa Clara. Mr. Anzar died recently.

The solemn requiem Mass was celebrated in the mission church of San Juan Bautista.

He was a son of the noted California beauty, Maria Antonio Castro, immortalized in Richard Waltron Tully's play, "Rose of the Rancho."

Mr. Anzar was a charter member of the Watsonville Council, Knights of Columbus.

Catholic Schools Get Program For Bicentennial Year

(Continued from Page One)

Anthem Day, September 14, and Constitution Day, September 17.

'Washington In Victory.'

Columbus Day, October 12; the anniversary of Yorktown, October 19, and Navy Day, October 27, are the occasion on which it is urged that special programs be followed in October, when the general topic suggested is "Washington in Victory."

In November, when the general topic is "Thanksgiving," the following sub-topics are suggested:

Thanks be to God: For the discovery of America; for the explorers and missionaries of America; for the Declaration of Independence; for George Washington; for the heroes of the Revolution and other wars; for the Constitution and its makers; for religious liberty; for our natural resources and our historic prosperity; for peace. Special programs are urged for Armistice Day, November 11, and Thanksgiving Day, November 24.

The material made available by the N. C. W. C. Department of Education in connection with this anniversary is intended to supplement the material that has been made available by the United States George Washington Bicentennial Commission.

MEIGS
Always a Sign of DEPENDABLE OPTICAL SERVICE

THALLEMER FUNERAL HOME
MISHAWAKA, INDIANA
SUPERIOR SERVICE AT NO GREATER COST
Ambulance Lady Assistant
Phone Mish. 5-0519 503 W. Third Street

CHILDREN'S COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor, Children's Page.

FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance

After you have left the confessional and gone to your place in the church, what is the first thing you should do?

The second thing you should do is say the "penance", or the prayers which the priest told you to say. Why should you do this at once?

Before you leave the church, tell God you are sorry, and that you are going to try to be a real good child. Why is it good to do this?

Almost all children's prayer books have some prayers to say after confession. Do you say these prayers every time?

In many parishes and churches, the children go over from school, and they have no prayer books. If you know it is to be a day for confession, take your prayer books with you. These will help you to do everything right before and after confession. Your prayer books will keep you from looking around in church. You will not be watching your playmates, but you will be praying and thinking of what you are doing.

These prayers are not very long, children, but, they help you so much. To come out of the confessional, and kneel down and say your penance, and then run for the door, is not the right way to do after confession.

God has given you many nice graces and blessings through the Sacrament of Penance, and the first thing you should do after confession is to thank God. Tell Him how glad you were to get His blessing, and that you will think about it lots of times, until you come back to Him again. Then say your penance which the priest gave you to say. You might forget to say it, and, that would not be right. No matter if some of the boys are already outside playing, you be a real little soldier, and friend of Jesus and stay in church for a few minutes, to thank Him; to say your Penance, and to tell Him you will do better.

He who forgets himself in the service of God may be assured that God will not forget Him.—St. Ignatius.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance.

About how old are little children when they first go to confession?

How often are you to go to confession?

Do you have to go to confession each time before you receive Holy Communion?

Why should you remember your promises to be better children?

These little questions today, children, are the last ones on the way we are to "tell our sins" in confession. We know that you have tried to learn the answers to all these questions on confession, for you receive this Sacrament so often, and you should be careful each time, to do what is expected of you.

Do not get careless about going to this holy sacrament. Suppose a child ran to its mother and told her that he had done something wrong. The mother would see that the child was sorry, and promised to do better in the future. Then the mother would show the child how to keep from doing that same thing again, and the child would run away to play again. Such a child is happy to have told the mother, and also to know the mother forgave the child.

Later in the day, that child might have done the same thing, but was afraid to tell the mother again. Well, the child might be ashamed, but should not be afraid. You need the help that God gives you through the Sacrament of Penance. The priest will be kind, even as Jesus was kind to children. He might tell you you must try harder next time, and that you must say your prayers better, and be careful of what you do and say, but he will not scare nor scold you. No matter what you have to tell, tell it like a good child, and you will learn to be more careful in the future.

He who suffers in patience, suffers less and saves his soul. He who suffers impatiently, suffers more and loses his soul.—St. Alphonsus.

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance

What are the reasons that cause a priest sometimes to refuse us absolution?

Explain why we must promise to give back, as soon as possible, what we have unjustly taken from another.

What is meant by avoiding the "occasions of sin"?

If you have a hatred for someone, why is it necessary to try "to make up" before you can be forgiven? (Matthew, VI-13.)

The reason we wish you larger children to understand this matter, is so that you may realize it is necessary to do more than "say" you are sorry. You must prove your sincere sorrow by using the means given you to overcome temptation in the future. This is a large and important part of your "repentance". There are means for overcoming even strong habits of evil. These we learn from our confessor, when he advises us regarding the needs of our souls.

We have already explained to you what is meant by the "occasions" of sin. It is very important that we take greater care of our souls than our bodies. Most children stay away from the stove, once they find out it is hot and burns and hurts them. So we must stay away from bad company, when we find that such company leads us to sin. We must NOT read any books that make us think of sin or anything evil. Even books against our faith as well as against good morals. Such books are so plentiful these days, that children of your age need to be warned against them. You might not find them in your own homes, but when you are visiting others, or in trains or even some library books, should be put aside as soon as you find them teaching what is against truth or against virtue.

Act quickly, and do not delay. The curiosity of your minds might lead you to read too far; might cause you to listen too long to an evil companion. It is your soul, and you love it, and will not place it in any dangerous occasions of sin.

A New Saint Each Week to Love and Imitate

S—3rd Sunday of Lent—St. Romanus.
M—St. Oswald.
T—St. Albinus.
W—St. Simplicius.
T—St. Cunegundes.
F—St. Casimir.
S—St. Frederick.

• • •

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list, and a short sketch of some saint.

MONDAY—ST. OSWALD

Many of you children have met boys and girls named Oswald. Perhaps you had a nickname for him, but he also had a Patron Saint by the name of Oswald. Would you like to know about this Saint?

He was born of a noble family of Saxony. Fortunately his uncle was St. Odo, and he taught our Saint. St. Odo was Archbishop of Canterbury. St. Oswald found the priests and monks needed more directions. He tried to reform them, but did not succeed. On this account he went to a monastery and prayed for the priests and monks and then came back and did much good. The lesson of his life is that prayer often does more good than preaching and good example.

It was due to St. Oswald that the strict rules of the monastic houses were renewed and the life of the religious orders was quickened.

Adjoining his religious house he built a church and named it after the Mother of God. He placed very strict religious priests in charge of it. He and his people all were present during the reading of the Divine Office each day. Afterward he was made Archbishop of York, and he continued to make the church devotions the first thought of his priests and people.

Our Saint died in the year 992, on February 29th.

A soul without proper care is like a ship without a helm. It drifts about and brings you nowhere. It may strike on shores that are not according to truth and reason. Why not set out to do something according to the Divine teachings, even as your Patron St. Oswald did? You can also do wonders for God and for your own soul if you try and persevere.

Catechism Of Christian Doctrine

By Rev. C. M. WINTERS, Lansing, Mich.

THE INCARNATION

Did Jesus Christ have a human mother?

Jesus Christ had a human mother in Mary, a virgin, from whom He received His human nature.

Did Jesus Christ have a human father?

Jesus Christ had no human father. His only Father was God the Father, the first Person of the Blessed Trinity.

What is meant by the Virgin Birth?

By the Virgin Birth is meant that miraculous event by which God the Holy Ghost caused the Virgin Mary to conceive and bear the Son of God.

How long a time elapsed between the promise of the Redeemer and His coming?

Four thousand years.

How could people be saved who lived before Christ?

People who lived before Christ could be saved by believing in a Redeemer to come and by keeping the Commandments.

When do we commemorate the event of the Son of God taking our nature?

On Annunciation Day, March 25. It is so-called because the Angel Gabriel announced to the Virgin Mary that she was to be the mother of God.

PERHAPS . . . .

Dear God, I wonder when You climbed
The Hill of Calvary—
Where were the children that You used
To take upon Your knee?
Where were they? In the crowd?
And did they, too, not care,
What happened to You God, dear God,
But only came to stare?
Where were the children that You loved?
They do not seem to be
Around as You begin to climb
The hill of Calvary!
O God I wish that I had been
A child that day! I might
Have done some little thing for You
To make the Cross more light!
I might have given you a glass of
Water on the way—
I might have whispered, as You passed
"I love you so today!"
I might have done this—and yet—Oh!
Perhaps I would have hid
Among the people and done just
What other children did.

—M. Dixon Thayer.

No rose without a thorn.

In case you need a copy of the Bible or the New Testament, to look up references, let OUR SUNDAY VISITOR supply you with one. The whole Bible in good cloth, $1.75 postpaid. The New Testament, 75c postpaid.

CHILD'S LESSON FROM TODAY'S GOSPEL

Third Sunday of Lent

The Lenten season is well on its way. Let us make the remainder of it a season hidden with Christ in God.

As a Holy Season of Grace, what efforts have we made thus far to obtain our share? Have we held out our hands to catch these Graces, yet failed to "ask" for them by fervent and regular prayers? Have we received them generously and then gone about our studies and play without "using" these graces? We may pile up riches of spiritual merit for Heaven, and also spiritual strength for our present day battles against sin and evil. This would be declaring ourselves very clearly "for" or "against" Christ as He tells us in this Gospel we must do. "He that is not WITH Me is AGAINST Me."

There seems to be no half-way stopping place on our way to Heaven. We are, under the generous inspirations from God, to make the choice, and there should be no reason for hesitating. Do not sit on the fence half of your life, and then at the last decide that you wish to be "with Him" and not "against Him."

Every step we take, every thought we have, every desire, every sentiment, can be directed for or against Him. You need not have an exaggerated idea of what you are to do for God. You may not be martyred nor persecuted nor even seriously tempted, but you can always do WELL what you do, and you can do ALL for God. That is living the life of the ideal Catholic child. You would not offer to God any thought, word or action that was not good, hence, by avoiding evil, and doing good, you can offer each day and night to Him, and bring His blessings upon you.

In the Gospel today, we also learn about Jesus driving out the devil. The devil is the prince of evil. If Jesus would drive out the evil spirit, then we certainly could not expect Him to look with love upon us, if we have any part with the evil spirit. Take sides at once, and let it be your wise and holy choice to be "with", not "against" our Divine Master.

A subscription by mail to Our Sunday Visitor is only 75c a year; or 16 months for one dollar.

ROSARIES
"Spina Christi"
Made of the fruit generally called Spina Christi, that is, Christ Thorn.
Price 80c each, postpaid.
KLEIN CO., BRANDON, MINN.

Are You Skinny

College Discovery Guarantees You Gain 3 Lbs. First Week—Or No Cost

No ifs—We positively guarantee any skinny, underweight, frail, run-down, hollow cheek, weak blooded, anemic man, woman or child will gain at least 5 pounds first week—or no cost—and you keep on adding healthy flesh. Fills out figure. You look 100 per cent better.

Here's how—not a patent medicine, but an amazing discovery made at Wisconsin University which actually concentrates the precious body building vitamins.

Mrs. Owen, of Memphis, writes: "I gained 17 pounds." Mrs. Higgins says "Gained 4 pounds first week. 8 the second, still gaining."

Gain Weight—Or Your Money Back

Remember, we prove results in one week or your money back and this new discovery called VITO is cheap. We will send a full treatment for only $1.00. Weigh yourself today and one week later. If you have not gained at least 5 pounds, we send your money back. Write MUTUAL LAB. ORATORIES, Dept. 36, 3708 East 12th St., Kansas City, Mo.

CLASSIFIED ADS

RATES

20 words or less	$1.00
Over 20 words, per word	.25c

TERMS

Payment must accompany orders. Advertisements will be published in issue of third Sunday after receipt of order. No discount for more than one insertion.

No display type or illustrations used. Copy subject to approval. Abbreviations, numbers and initials count as words. If Box Number, care of this paper, is used for replies, add $1.00 to your remittance to cover cost of handling.

Medical advertisements not accepted as classified ads.

SONG WRITERS—Read "Song Requirements of Talking Pictures, Radio and Records," an explanatory instructive book sent Free to aspiring writers of words for songs. We compose, arrange music and secure copyrights. Write today. O. Y. Newcomer Associates, 1674 Broadway, New York, N. Y.

TOBACCO—Guaranteed Leaf Smoking or Chewing, five pounds $1.00; ten $1.50. Pipe free. Pay when received. FORD FARMS, S-85, Paducah, Ky.

PERSONAL STATIONERY—200 sheets and 100 envelopes printed with your name and address, $1.00, sent postpaid. Send money order and address to Box A, care Our Sunday Visitor.

TOBACCO—Gold Leaf Guaranteed chewing or smoking, 5 lbs., $1.00; 10 lbs., $1.50. Common leaf, 10c lb. Pipe free. Pay postmaster. Co-perative Farmers, B51, Sedalia, Ky.

AGENTS WANTED—$50 weekly easy. Sullivan's Sick-Call Outfit. Just out. Sells on sight to almost every Catholic home. New. Approved. Retails $3. Profit 100%. Write; Sullivan Products, Station "C", Toledo, Ohio.

CIGARS—Direct to you at big savings. 10c brands, trial orders, 50 for $2.20; 25c brands at $4.35, we pay postage, money back guaranteed, state mild or medium or write for particulars. J. R. Green Tobacco Co., 7th and Court St., West Reading, Pa.

OLD KENTUCKY natural leaf home spun, mellow as the moonlight, guaranteed, choice chewing, five pounds, one dollar. Ten pounds, one seventy-five. Fine smoking, eight pounds, one dollar. Twenty pounds, two dollars. Beautiful gift with each order. Howard Bros., Plantation, Route 2, Mayfield, Ky.

CHILD'S BIBLE HISTORY STORY

While Jesus was being scourged and tormented before the court of Pilate, poor Judas, who betrayed Jesus, began to realize what he had done. Perhaps Judas did not look ahead far enough to see that the Jews, who gave Judas the 30 pieces of silver, would make Jesus suffer so much. Perhaps Judas also thought that the powers of Jesus would be used, and they would save Him from all these afflictions.

Anyway Judas did awaken to the terrible act of treason against his Good Master, and, taking the 30 pieces of silver, for which he had sold his Master, he threw them down before the chief priests and said: "I have sinned in betraying innocent blood."

The Jews said to him, "What is that to us? Look you to that." In other words they had paid the price to find and seize Jesus, and now Judas could do his own worrying about his mistake. Judas did worry, His sorrow and repentance, however, were not like that of Peter after his denial of Christ.

Judas was a slave to money, and now he gave up to despair, and went out, and the Gospel tells us he hanged himself with a halter. From a great Apostle in the close company of Jesus for so long, he became a victim of avarice, a love for money, and this led him to pride. Pride caused him to murmur at times against the honors paid to Jesus. Well, pride comes before the fall, and despair was the terrible spirit which brought poor Judas to such an end.

We mention this sad and unfortunate part that Judas played, because it contains a wonderful lesson for us. Judas had the opportunities to learn from the words and example of Jesus what was necessary to make a faithful follower. He evidently was unfaithful to these choice graces, and still ran after the promptings of his own heart. Money seems to us necessary and very helpful. In fact it is very innocent in itself. It is the love and craving for money which corrupts the heart. How dreadful to think of selling one's honor or virtue or soul for a few paltry dollars, even if those dollars be counted in the millions.

God is always good and merciful to the truly repentant sinner. He Who suffered and died to redeem sinners, will not turn away from the contrite heart.

It has been said repeatedly that the Catholic press is the most effectual defence we have. The press cannot exist unless there are readers. Be a defender by becoming a subscriber and thus share in the work which the Catholic press so nobly carries on.

FOR CROUP World's Greatest REMEDY
Roche's—world famous for Whooping Cough, Croup, Colds, Bronchitis. Rub on chest. Economical. At drug-gists. Write E. Fougera & Co., New York, for free circular.
MILLIONS Sold at $1.90 It must be good
ROCHE'S English Embrocation

Fashion Book
The Most Attractive Book With Many Pages in Color of Fashions Offered You

Send 13c in silver or stamps for our UP-TO-DATE Spring, 1932 BOOK OF FASHIONS, showing 16 color plates, and containing 500 designs of Ladies', Misses' and Children's Patterns, a CONCISE and COMPREHENSIVE ARTICLE ON DRESSMAKING, ALSO SOME POINTS FOR THE NEEDLE (illustrating 30 of the various simple stitches) all valuable hints to the home dressmaker.

BEAUTY PATTERN CO.
P. O. Box 334 Huntington, Ind.

Cooks Meals for 1c

A St. Louis man has just invented a simple new kind of oil burner that fits into any cook stove or range. It burns a cheap grade of oil, changes it into a beautiful blue flame that can be turned on or off, high or low, just like city gas. This remarkable new invention costs only a few dollars and can be slipped into the fire-box of any stove in just a few minutes. The International Heating Company, St. Louis, Mo., Dept. HF-28, is offering to send one of these new blue flame oil burners on 30 days free trial to one person in each locality. They also want agents and spare time workers. Write them at once for free booklet and free details.—Adv.

Earn $18 to $25
PER WEEK and associate with wealthy people by being a PRACTICAL or CHILD NURSE
Lady's Companion
Doctors', Dentists' Assistant
Write me today for amazing Booklet and learn the Way to Prosperity. Miss Ann Tull, Reg. 6206 Winthrop, Chicago, Illinois.

7045. Sizes: 2, 4 and 6 years.
6704. Sizes: 2, 3, 4 and 5 years.
7450. Designed by Bureau of Home Economics in Sizes: 2, 3, 4, 5 and 6 years.
7429. Sizes: 34, 36, 38, 40, and 42 inches bust.
7440. Sizes: 11, 13, 15 and 17 years.
7444. Sizes: 6, 8, 10 and 12 years.
7433. Sizes: 16, 18 and 20 years.
Price of Patterns 13c EACH
Price of Patterns, 13c EACH

Send 15c in silver or stamps for our UP-TO-DATE BOOK OF FASHIONS, SPRING, 1932.
Delivery of patterns or fashion book can be expected 10 days after order is received.

BEAUTY PATTERN CO.
P. O. Box 334 Huntington, Indiana

Write Today for Father Heumann's Amazing Book "Aids To Good Health" FREE

You need this valuable 128 page book. It will be sent to you FREE. "Aids To Good Health" tells in simple language how to treat such health destroying ailments as those listed in the coupon below. Think of it—more than 6,000,000 of these big books have been placed in homes throughout the world. Hundreds of thousands of people the world over have found health and radiant happiness through following the advice of Father Heumann.

214,000 Testimonial Letters On File

Here is a mass of evidence on what this noted Catholic Priest did for mankind. These wonderful letters of thanks tell how these sufferers have found relief through following the advice of Father Heumann. "Aids To Good Health" not only contains helpful information on how to rid the body of most common and health destroying disorders, but it also contains information not generally known to the public. Here are a few subjects discussed in this, the Best Book on the Care of the Health ever given away FREE.

First Aid Treatment in Accidents
Why the Body Sometimes Becomes Poisoned
Number of Miles Blood Travels Through the Body
Cause of High Blood Pressure

And remember Father Heumann's one wish was to place this book into the hands of all who value health and who wish to be happy and radiate health and joy. Just fill in the coupon. Remember there is no obligation—this Big Book is yours Free. You will find it indispensable in caring for the sick in your home.

Between the covers of this BIG BOOK will be found the answers to hundreds of other questions regarding the human body. "Aids To Good Health" will help you understand your body and rid it of disease.

L. Heumann & Co., 34 E. 12th St., New York, N. Y.

MAIL COUPON TO-DAY

L. Heumann & Co., 34 E. 12th St., New York, N. Y.
Please send free of charge and without obligation, Father Heumann's book, "Aids to Good Health." 27 B. C. L.

Name .....
Street or Box .....
Town or City .....
Print your name very plainly and check disorder with which you are suffering.

[ ] Nervous Disorders
[ ] Stomach and Bowel Disorders
[ ] Constipation
[ ] Anemia
[ ] Bladder and Kidney Trouble
[ ] Gall and Liver Trouble
[ ] Colds and Sinus
[ ] Skin Trouble
[ ] Hardening of Arteries
[ ] Asthma

GIVEN MOVIE MACHINE

LANCASTER COUNTY SEED CO. Station 181, Paradise, Pa.

GIVEN DAINTY WRIST WATCH

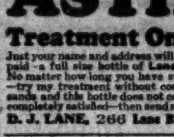
LANCASTER COUNTY SEED CO. Station 330 Paradise, Pa.

Mercolized Wax Keeps Skin Young
It peels off aged skin in fine particles until all such as pimples, liver spots, tan and freckles appear. Skin is then soft, clear, velvety and looks years younger. Mercolized Wax brings your hidden beauty. To remove wrinkles, use daily one ounce Powdered Saxolite dissolved in one-half pint witch hazel. At all druggists.

MONEY FOR YOU AT HOME
YOU can earn good money in spare time at home making display cards. No selling or canvassing. We instruct you, furnish everything, place outfit and supply you with work. Write to-day for free booklet.
The MENHENITT COMPANY, Limited
750 Dominion Bldg., Toronto, Ont.

GIVEN

Sweet Violin
TRUST YOU with 20 packets of flower seeds to sell at 10c a packet. When sold send us the money collected and we will send Violin Outfit and Instruction Book. FREE. LANCASTER COUNTY SEED CO. Station 300 Paradise, Pa.

GIVEN STRAP WATCH

Perfect time keeper, nickel, stainless steel finish, jewel movement, a dandy. Send for 20 packets Garden Seeds. Sell at 10c a packet. Remit as per plan in catalog with seeds, then watch is yours. SEND NO MONEY NOW. Just name and address. EXTRA—$15.00 BIG CASH PRIZES. You may win. Write for seeds today. LANCASTER COUNTY SEED CO. STATION 217 PARADISE, PA.

ASTHMA
Treatment On Free Trial
Just your name and address will bring you all charges paid—a full size bottle of Lane's Famous Treatment. No matter how long you have suffered or where you live—try my treatment without cost to you. Used by thousands and this bottle does not cost you a cent unless completely satisfied—then send me only $1.25. Write to-day.
D. J. LANE, 266 Lane Bldg., St. Marys, Kansas

JOHNSON'S FOOT SOAP
AT ALL DRUGGISTS
ACTS LIKE MAGIC ON SWOLLEN TIRED, SMARTING, PERSPIRING FEET
THE 62ND ANNIVERSARY

GET THIS POWERFUL AIR RIFLE
Think of the fun you'll have shooting at a mark with this powerful, accurate, single shot air rifle. Shoots BB shot or darts. Safe for boys or girls. Write for seeds today. LANCASTER COUNTY SEED CO. Station 47 Paradise, Pa.

GET THIS BANJO

Beautiful Banjo. Just name and address. We'll send you 20 packets of flower seeds to sell at 10c a packet. When sold send us the money collected and we will send you this Banjo. Write for seeds today. LANCASTER COUNTY SEED CO. Station 47 Paradise, Pa.

New PATCH QUILT
Grandmother Clark's Old Fashioned QUILT DESIGNS, Series No. 1. Complete charts; large, easy-to-follow illustrations, 38 designs, 21 or 20, 15c or both for 25c postpaid.
GRANDMOTHER CLARK
Dept. 1516-A, St. Louis, Mo.